

A
SERMON
PREACHED IN
THE COUNTIE OF
SUFFOLKE, before the Clergie and
Laytie, for the discoverie and confutation of certaine
strange, pernicious, and Hereticall Positions, publicly
deliuered, held, and maintayned, touching IUSTIFICA-
TION, by a certaine factious Preacher of WICKAM
MARKET, in the said Countie, by which, diuers,
especially of the vulgar, farre and neare, were
greatly seduced.

With a plaine and manifest resolution of the said point,
as also an answere vnto the obiections vsed and
produced, to maintayne the said dangerous
POSITION.

*And lastly, a three-fold reflection of the Text, accor-
ding to the present occasion.*

By P. GUNTER, Preacher of the Word of GOD,
in the Countie of SUFFOLKE.

*Dearly beloued, beleene not euery Spirit, but trie the Spirits whether they are of
God: for many false Prophets are gone out into the World. 1. Ioh. 4. 1.
The weapons of our warfare are not carnall, but mightie through God, to cast
downe holds,
Casting downe the imaginations, and every high thing that is exalted against the
knowledge of God. 2. Cor. 10. 4, 5.*

Scene and allowed.

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SEERMON

PREACHED IN THE CHURCH

OF THE
ANGELIC CHURCH

IN THE
CITY OF NEW YORK

ON THE
SUNDAY OF THE TRINITY

BY
THE REV. FATHER

JOHN J. O'NEILL

OF THE
ANGELIC CHURCH

NEW YORK
1854



TO THE RIGHT HO-
NOURABLE, SIR
EDWARD COKE Knight,

Lord Chiefe Iustice of ENGLAND, and
*one of his Maesties most honourable
Prinie Counsell.*



Ight honourable, im-
boldned with your
Lordships loue to
learning, and fauour
of the truth, I haue
presumed to present
this small Treatise
vnto your Honour:
which discovereth
certaine erroneous &
dangerous positions,

lately sprung vp, and stiffly maintained, tending to
the great dishonour of God, the destroying of his
Nature, and the great incouragement of all libertie.
To the opposition of which, the great value and
esteeme of the Truth of God, which should be preti-

The Epistle Dedicatorie.

Pfal. 117.

Gen. 26.

*Naz. orat. 2. de
pac.*

Herodot.

Pfal. 39. 2.

Ier. 20. 9.

ous to all, and (as *Dauid* speakes) dearer then thousands of gold and siluer, haue giuen me strong and cleare animation. Wee may reade (right Honourable) that the *Canaanites* stopped vp the Welles of *Isaack*, but *Isaacks* seruants would not endure this: they laid them open againe. Your Lordship may in this discourse behold one that stopped vp the Welles of *Isaack*, the omniscience, the proprietie and nature of God, that his knowledge is not vniuersall, that all things are not naked and open vnto his eies, and therefore cannot; no not in the simple act of his knowledge, see or behold the sinnes of the iustified: but that iustification utterly swallowes vp the act of Gods knowledge. How then (right honorable) should any seruant of *Isaack* endure this? how should hee but open these Welles againe, vnllesse he would betray the inheritance of his Master into the hands of the men of *Gerar*? which no faithfull seruant can possibly be drawne vnto; Gods blessed truth being of that ineffable value, that, as *Nazianzen* speakes, in the defense thereof, his meekest seruant will stirre, and the most mildest fight, before it shall be endamaged by their forbearance. Wee may reade in *Herodot*, that the Kings danger made *Cresus* dumbe sonne to speake. And *Dauid* saies of himselfe, *I was dumbe, and spake nothing; I kept silence euen from good, but my sorrow was more stirred.* Though hee was resolved to be silent, yet his zeale to Gods glory would not permit him. Alas, the Prophet *Ieremie* may conclude, as wearie with opposition, that hee will make no more mention of God, that he will speake no more in his name: but his word will be in his heart as a burning fire

The Epistle Dedicatorie.

fire shut up in his bones, and hee will be wearie with forbearing, and not able to refraine when he shall heare the railings of many. And the reason hereof is cleare: For, as Bernard speakes, *Si zelus deseruit, & amor, If the zeale of Gods glorie once forsake vs, then farewell all loue to God.* I haue therefore laboured the suppression of these pernicious positions, that they might not liue to breath forth an infectious steame, to the dishonour of God, and the preiudice of the soules of his people.

Wherefore I most humbly intreat your Lordship, as another *Maternus*, to accept and patronize this poore mite, indeed vnworthie your Lordships view, as the fruits of a short conception, the effect of a distracted studie, oft hindered and perturbed by sinister courses. We may reade, that a wise Philosopher commended *Artaxerxes*, who when he perceiued a poore man (that had no better treasure to bestow vpon him) to bring him from the Rivers side a handfull of water, he respected it as if it had beene a greater and a better Present. And I nothing doubt of the like worthie and generous disposition in your Lordship. For (as *Austine* speakes) *Deus ita magnus artifex in magnis, vt minor non sit in minimis: God is so great a workman in great things, as that he is nothing lesser in the least.* Therefore he confesseth vnto him, *Omnipotens manus tua semper una & eadem, &c. Thy hand is almightie, alwaies one and the same.* Albeit wee haue the greatest vse of the Sunne to rule the day, and of the Moone to rule the night, yet can we not rightly conclude, wee haue no neede of the lesser

Bern. sup. Cant.

Artaxerxes.

Austine.

Austin. ibid.

The Epistle Dedicatorie.

starres. Thus humbly bequeathing this poore labour to rest vnder your Lordships fauour, and your Lordship to the safe protection of the Almighty, to possesse the felicitie of this life, and the eternall glorie of the life to come, I most humbly take my leauc.

Your Lordships most ready in all dutie,

PETER GVNTER.



THE EPISTLE TO THE READER.



*F*riendly Reader, (for to thee onely
I bend my course, as for Zoilus I
esteeme him not, Scilleos canes
obdurata aure transibo, as Ieron.
rome speakes, I will passe by the
Scillean dogges and stoppe my
cares) to thee that art friendly

and indifferent I bend my speech, willing to giue thee
satisfaction. Thou mayest heere behold a discouery and
confutation of certaine dangerous and pernicious Positi-
ons, the resolution of the points, and the manifestation of
the great impietie of the contrarie doctrine. But haply
whilest thou beholdest this, thou wilt be distasted and trou-
bled in conscience, to see such opposition in the Church of
God, and thou mayest begin to faint in the path of Religi-
on: but rouse vp thy selfe againe, let not this hinder thee,
remember it is the continuall practise of the Enuious
man to sow Tares in the fie d of God: offences must
needs come (saith Christ) but woe be to them by
whom they doe come: There must (saith Paul) be
heresies euen among you, that they which are ap-
proued among you may be knowne. There was ne-
uer any time of the Church so happie, wherein there were

Ieron.

Matth. 18. 7.

1. Cor. 11. 19.

Parcus sup. Ro.

Prov. 26. 12.

Isa. 5. 21.

not some impugnors of the truth, and disturbers of the peace thereof, which alway ariseth principally frō these two grounds, Ignorance of the Scriptures, and arrogancie of nature. Ignorance of the Scriptures, when wee doe not rightly understand or apply the termes and phrases of the Scripture, therefore Parcus makes this his conclusion, Hæreses ex ignoratione scripturarum nascuntur, Heresies doe arise and take their being from the ignorance of the Scriptures. Againe, from arrogancie of nature, the which, as one speakes, is concordie pestis, the very bane of peace, and ground-worke of errors and heresies, which is as Parcus speakes, when wee doe, nimis apud nosmet ipsos sapere, when we haue too good an opinion of our selues, when wee are wise in our owne conceits; such a one is apt for any error, and most hard to be reclaimed: therefore Salomon sayes, there is more hope of a foole, then of one that is wise in his owne conceit, and God by his Prophet doth denounce a woe against these, Woe vnto them that are wise in their owne eyes, and prudent in their owne sight. And what shall I now say? shall I say that both these are seated in the Author of these pernicious Positions? oh would there were no cause so to conclude! oh that large experience did not make it too clearely manifest! for how often was he dealt withall in priuate in all louing manner againe and againe by his most intimate friends? how oft was it expressed vnto him, how dangerous and blasphemous his Positions were? how oft was it shewed vnto him, how he ought to hold them? what distinctions he was necessarily to admit, how he was to understand the Scriptures in that behalfe, what great inconuenience would arise of the contrary?

TO THE READER.

contrary. But what was all this? alas to no purpose, no means could preuaile. For what was the usuall reply? Tush, they had no faith, they were traitors to the blood of Christ that held the contrarie, plainly auouching this speciall doctrine was reuealed to him by prayer. What then should here be done? heere was a great extremitie, either God must be greatly dishonoured, mens soules destroyed, and a wider gate opened vnto hell, or else some strict course must be taken to beat downe these iniquities, to cure these disasters, and so to become a taint for euill and inflamed tongues. For as the Comedian speakes, obsequium amicos, veritas odium parit, flatterie gets friends, truth gets nothing but hatred, a course yet used by some, who had rather speake against their owne consciences, then clearely deliuer the truth, who had rather (to insinuate the fauour of some weake vulgar) use priuate bitings and lay dispersions by allegorizing, of Sauls thousand, and Dauids ten thousand, to insame the innocent, then truly and sincerely to lay open the nocent. But it is much that grauitie should so dissemble: of these let me say withold Iacob, Into their secret let not my soule enter: for as one speakes, amicus Plato, amicus Aristoteles, sed magis amica veritas, Plato may be a friend, Aristotle may be a friend, but the truth must be our chiefeest friend, that must be nearest vnto vs. But what I say was to bee done in the extremitie, the holy Ghost will tell vs, plainly witnessing, that wee are rather to obey God AR. 4. 19. then men: but God saies he will not giue his glory to another, how much lesse then will helike to haue it beaten downe and abolished? whether is it fite then to obey God, and so preserue his glory, or by neglect thereof to

B

please

THE EPISTLE

Matth. 10. 37.

please the fancies, or purchase the fauour of carnall men? alas, who so ignorant, that is not easily able to iudge of this? our Saviour tels vs that he that loueth father, mother, sonne or daughter more then him, is not worthy of him: thereby intimating, that nothing ought to bee so deare to vs as the loue of God: but how doe I loue him, if I can be content to see his Honor and his Glory, yea his very Essence surprised, and yet rest silent? oh this cannot stand with a religious heart. But indeed it is much to bee deplored, that hee that hath made shew of better things, should make his mouth the organe of such impieties, should giue such an offence to the Church, such occasion of scandall vnto the wicked, such preiudice to religion: oh that hee did see this, or that hee would humble himselfe to God for this! but if yet this will not bee, yet let me say with Ieremie, My soule shall mourne for him in secret, yea my soule shall mourne for this, that men shall preferre their owne glorie before the glory of God, a vulgar applausse before Gods sacred truth: alas the vulgar are soone miscaried. Foolish Psapho desirous to be canonized a god, taught priuately little birds to sing, Psapho is a great god, and when he had taught them priuately to sing it, he let them flie into the woods and hills adioyning, where sounding out this note, other birds learned to sing it also, so that the hills, woods and hedges tung no other thing but, Psapho is a great god, which when the vulgar heard, they concluded hee was a god indeed. But fie vpon these Heathenish delusions. And friendly Reader let me intreat thee to turne thy eyes from men, for they are changable, lighter then vanitie it selfe. Euen Peter may erre, and

Paul

Maximus Ti-
vius.

TO THE READER.

Paul may be forced to reprove him, but turne thine eyes
to Gods holy truth, the pure fountaine of living water,
that is alwayes one and unchangeable, this is that Good Ierem. 6. 16.
way, walke in it, and thou shalt be sure to finde rest vn-
to thy soule. Say to the weake offended Christian, Be not
discouraged, though men be imperfect, false and erroni-
ous, yet the Law of the Lord is perfect, able to conuert
the soule, a sure testimony, able to giue wisdom Psal. 19. 7.
vnto the simple, a conduct to the ioy of spirit and peace
of conscience in this life, and eternall glory in the life to
come. Say also to the Libertine that makes vse of this,
to ingrosse sinne, and drinke in transgression, Say vnto
him, that the Lord wil wound the head of his enemies,
euen the hairie scalpe of them that run on in their wic-
kednesse, that though hand do ioyne in hand, though Pron. 11. 21.
they thinke they may neuer so freely commit sin, yet that
they shall not be unpunished, but that God will raine Psal. 11. 6.
vpon them snares, fire, brimstone, and stormie tem-
pest, that this shall be their portion to drinke. So shalt
thou discharge thy dutie, promote Gods truth, aduance his
Glorie, beate downe sinne, take away offence, and
comfort the soules of others. Which godly care
the heauenly Father for his Iesus sake,
deepely imprint within thee.

Farewell.

Thine in Christ Iesus,

P. GUNTER.

7



A Sermon preached in the Countie of SUFFOLKE, before the Clergie and Laytie, for the discouerie and confutation of certaine strange, pernicious, and Hereticall Positions, publikely deliuered, held, and maintayned, touching
IUSTIFICATION.

HEB. 4. 13.

*All things are naked and patent vnto his eyes;
concerning whom we speake.*



HE Apostle speaking of the great force and efficacie of the Word, in the precedent verse, *That it is liuely and mightie in operation, sharper then any two edged sword, entering through euen vnto the diuiding asunder of the soule and the spirit, of the ioynts and the marrow, and is a discoverer of the thoughts*

and intents of the heart; in these words seemeth to bring the prooffe of it, from the Author of the words, reasoning after this manner:

If God be a discernor of the thoughts and the intentions of the heart; then also his Word, for that participateth of his Nature.

BUT

But God is a discerner of the thoughts and the intentions of the heart; for euery creature is manifest in his sight, *all things are naked and patent vnto his eyes*; Therefore also to the Word.

Thus by an Argument drawne from the nature of the Author of the Word, he proueth the efficacy of the Word.

Now these words of the Text we may enforce, as a plain demonstratiue proposition, auouching the vniuersalitie of the knowledge of God, that all things are *naked and open vnto his eyes*. In which, although wee might consider the *Thesis* and the *Hypothesis*, the generalitie of the proposition, and the particular application; or the *ἐποράσις*, and the *ἀντίδοσις*, the proposition and his reduction: yet for this present purpose we must make a connexion of these parts, and vse them as one cleare proposition, plainly witnessing the vniuersalitie of the knowledge of God. And as the Apostle reasoned for his prooffe, *à maiore ad minus*, from the greater to the lesser, so we may here fitly reason, *à minore ad maius*, from the lesser to the greater, after this manner:

If all things bee *naked and open* to the Word, euen the *thoughts and intentions of the heart*, Then much more vnto God, the Author of the Word.

But the Scripture here tells vs, that *all things are naked and open* vnto the Word, euen the thoughts and intentions of the heart: For it is *linely and mightie in operation*, sharper then a two edged sword, and pierceth through euen to the diuiding asunder of the Soule and the Spirit:

Therefore much more vnto God, the Author of the Word. *Maiores enim est causa quam effectus*.

This ground being laid: Come we to consider from this Proposition; First, whether the sinnes of the Elect, notwithstanding their Iustification, be manifest in the sight of God;

Secondly, how he may be said to see them, or not to see them;

Thirdly, the horridnesse and great inconuenience, of the

the contrarie doctrine, namely, that God cannot any way see the finnes of his children after Iustification; whereas my Text saies, *All things are naked and open, &c.*

Fourthly, for the further clearing of this point, the answer to the obiection alleaged for the maintayning of that blasphemous assertion.

Lastly, a three-fold reflection of the Text, according to the assembly, respecting a three-fold subiect; the Magistrate, the Minister, the Laytie.

First, for the foremost: Whether the finnes of the Elect, notwithstanding their Iustification, bee manifest in the sight of God: the which I enforce affirmatiuely, producing for prooffe thereof a three-fold testimonie; Scriptures, Fathers, and Arguments.

But before I enter this discourse, giue me leauē a litle to giue a reason of this discourse: For haply it may seeme strange to some, to whom the ground and occasion of this businesse is not knowne; that any should so much as question, whether God seeth the finnes of his children, notwithstanding Iustification, much lesse to spend time to proue it, when it is plaine, that *all things are alwaies naked and open to the eyes of God.* But yet if wee consider Satans subtiltie, and what the Scripture tells vs in this behalfe: we will be farre from thinking it strange, to spend time to proue that, which others thinke not strange violently to contradict, both by open conference before many, and publike preaching in the hearing of many. First (I say) we will be farre from thinking it strange, if we consider Satans subtiltie, who alwaies watcheth opportunitie to sow Tares in the field of God, Schismes and Heresies in the Church; and, for this purpose, hath from time to time stirred vp a Rabble of miscreants, to raine, pollute, and d'sturb it: amongst which Diabollicall ranck were the *Jovinians*, and a sect called the *Libertines*, of more ancient time, and their Successors, and the *Anabaptists*, and *Familists*, of these our dayes. Who, although they differ in some point, yet this

blasphe-

Mat. 13. 25.
Iovinians and
Libertines: A-
nabaptists and
Familists,
their Successors
agreeing in this,
That the regenerate
are free from sinne: of
this opinion
were also the
Cathari.

blasphemous and hereticall position, contrary to the Scriptures, they all maintaine, That after Iustification they cannot fall into sinne; opposite to that which *S. Paul* speaketh of the regenerate or iustified person, *Rom. 7. 14.* and opposite to that which *S. Iohn* speaketh in his first Epistle, chapter 1. verse 10. and to that which *S. James* speaketh, *James Chapter 3. verse 2.* much consonant vnto which is the blasphemous position of this new sprung vp *Familist*, who mainraineth, according to his best skill, That after Iustification God cannot any way see sinne in his children: And therefore from thence heapeth vp other false and pernicious conclusions; as, That God doth not punish or correct his children for sinne; That we are not to aske for the forgiveness of sinne: In which, although hee something differ from those fore-named Heretikes: yet it is *ad deterius, in respect of the worse*. For it is more grosse and wicked to say, That notwithstanding our Iustification, wee are in our selues lumpes of sinne, and yet that God cannot anie way see this sinne in vs; then to say, That after Iustification we cannot fall into sinne. For the first is a Blasphemie, tending to destroy the whole Essence and Nature of God, and therefore all Pietie and Religion: the second, onely impugneth certaine points of Faith, onely certaine places of Scripture. If therefore here first of all we obserue Satans subtile practise, in *sowing Tares* in the field of God, Schismes and Heresies in the Church, strange and deuillish doctrines to dishonour God, and wound the Soules of the Hearers: We will not thinke it strange, that anie should spend time to proue a position so certaine and manifest in it selfe, when Satban dares stirre vp agents to gainsay and contradict it; to crie out, that they haue no Faith; that they are Traitors to the blood of Christ, that so conclude. Again, wee will not thinke it strange, that any should insist to proue a point in it selfe so cleare, if we consider what the Scripture tells vs, namely, that *in the last daies shall come perillous times, when men shall be louers of themselves, &c.* *Exerts pop-*

gawd worships, having only a shew of godlinesse, becoming
(as *S. Iude* speaks) makers of Sects, fleshly, not having the
Spirit. Yea, saith *S. Paul*, there must be heresies even among
you, *ἵνα ὁ δοκιμασθῇ ἡ ἀληθεία*, that they which are
approved among you may be knownne. If therefore we will care-
fully marke what the Scriptures tell vs in this behalfe, we
will norhing maruell of industrious labor in a point, which
indeede the verie Heathen Writers are able to confute. For
they conclude a Diuine Power. *Nulla gens tam barbara, cui
non insideat hac persuasio, Deum esse*. Again they conclude
he is omniscient, and therefore plainly witnesse, that nothing
can possibly be hid from the simple act of Gods know-
ledge: in which implicately they confute this grosse posi-
tion, That God seeth not the sinnes of his children after
Iustification. But if (I say) wee marke what the Scriptures
tell vs, that these our times are *latter times*, and therefore
perillous times, that is, such wherein Satan will most busily
strive to stirre vp Sects and heresies, strange, grosse, blas-
phemous, and deuillish doctrines; we will no way maruell
of the labour spent in the clearing of this so open a truth,
and the manifesting of the horridnesse of the contrary. Nay
of how great necessitie this is, will plainly appeare, if wee
a little consider the nature of these positions, the Authour,
and their already infectious spreading.

First, the nature of these positions, how sorting; agree-
able, and delightfull they are vnto the humour of *Libertines*.
For when the Scripture tels vs of most notorious
wicked ones, that committed sinne with greedinesse, with-
out respect of God or man, without regard of heauen or
hell; it tels vs, that hence they tooke occasion of these
their damned stratagems, from these pernicious conclusi-
ons, *Tu b. God sees it not; God regards it not; God will not re-
quise it*: as we may see example, *Psal. 10. 11. Psal. 94. 7*.
If therefore we obserue the nature of these positions, *God
sees not sinne, God corrects not for sinne*, how agreeable they
are vnto the humour of *Libertines*, how forcible a ground

to encourage to commit wickednesse, how wide it opens the gates of hell, how strongly it builds vp the Deuill, how ancient an axiome of Atheists; wee may plainly see in this first respect, of how great necessitie it is, to defend the truth against malignant opposites.

Outward particularitie forcible to induce and worke perswasion.

Secondly, the necessitie hereof will as plainly appeare, if we consider the Author hereof, that is, his particularitie in carriage, his frequencie in labour, his shew of zeale, his vehement deliuerie, his vociferations, vlations, expansions: for of how great force are these vnto many? how readily is that receiued that comes from such a flame? that is brought forth with such a storme? without so much as questioning the truth thereof, supposing it impossible that a life so strict, that a breast so hot, that a mouth so fierce, that a gesture so vehement, should send forth any thing but pretious *Manna*. Oh! this is one of the most dangerous plots the Deuill hath. This wilie Serpent knew, it was not an easie matter to worke a perswasion in the hearts of men, that Christ was but a meere man, and was not God coequall to the Father; and therefore he knew, if he should worke by any that were but of a meane life, or cold in carriage, a *Moone-preacher*, hee should doe no good, none would care for it: therefore hee stirres vp *Arrius*, a man particular in life, of note for learning, vehement in profession, and then he strikes it home, then he receiued thicke and threefold. So here Satan knew right well, if he should haue sought to vent this so vile and palpable euill ware by some slight and vregarded Merchant, it would hardly passe. But he knew right well, if he could get it entertained in a frequented shop, it would passe for currant without all exception: and therefore he stirres vp this Agent, of repute amongst the vulgar, makes him his Factor to put off these false commodities; and then they are receiued with great applause, for the best wares that euer were sold, for the best doctrine that euer was preached. And what is the reason? Oh, this is an honest Merchant;
this

Arrius of a strict conuersation.

this shop is much sought to; therefore surely, all the ware that is sold here, is excellent good ware. This is the foolish reason of many simple people: Oh (say they) he is cautious in life, hee is painfull in preaching, zealous in deliuerie of good and worthy things. It must, and ought to be confessed. But what then? why therefore we will beleeue whatsoeuer such a one deliuiers. A foolish and a dangerous conclusion. Saint Iohn was of another minde, ^{1. Iohn 4.} *πάντες πνεύματα μελέτε, δοκιμάζετε τὰ πνεύματα: beleeue not every Spirit, Tise the Spirits.* The Beræans were more wise, ^{Act. 17. 11.} who would not simply take vpon trust the words of the Apostles, who yet were priuiledged from all error in doctrine; but daily searched the Scripture, to see whether those things were so. Yea it is our Sauours counsell. Therefore ^{Iohn 5. 39.} the same Spirit by Salomon setteth it downe as a marke ^{Prov. 14. 15.} of a foole, *to beleeue euery thing.* Paul telles vs of himselfe, ^{Phil. 3. 5.} that he was an Hebrew of the Hebrewes, by law a Pharise, the most strictest and most approued profession among the Iewes, in zeale abounding, touching the righteousness of the Law vnbukeable. What then? did he there speake the Truth? did he build vp Christ? alas then a persecutor of Christ. This is then a foolish and a dangerous conclusion to the soule: such a one is very particular in life, very zealous, very painfull, therefore we will beleeue whatsoeuer hee speakes. This is to build out faith vpon men, and not vpon the word of God; a horrid wickednesse. I know that these before recited particulars are most necessarie for a Preacher of the Word, excellent graces and ornaments worthie to be in that function, good a Preacher. life necessarie, diligent labour necessarie: hee should be *luminosus*, he should be *operosus*, as frequently I shall shew; and (as a speciall ornament) zeale very necessary. For (as Bernard speakes) *Sixelus deseruit, & amor*, If zeale hath ^{Bernard. sup. Cant.} once forsaken vs, then farewell all loue to Christ. But alas! know wee that this is not bare zeale we speake of now, Bare zeale zeale without knowledge, but zeale with knowledge: for dangerous

Cantic. ser. 28.

the first may with the *Iewes* persecute *Christ Iesus*, but the latter alwayes build vp *Christ Iesus*; the one most necessarie, the other most dangerous. Therefore (saith *Bernard*) *Importabilis absq[ue] scientia est zelus, minus efficace, minus utilis, plerumq[ue] valde perniciosus sentitur. Quo igitur zelus timidior, ac vehementior spiritus, &c. eo vigilantiori opus est scientia.* Zeale is importable without knowledge, lesse effectfull, lesse profitable, oftentimes very pernicious: therefore by how much the more fervent zeale is, and the spirit more vehement, so much the more need is there of vigilant knowledge. Elie may we soone sow tares in stead of wheat; Schismes, Heresies, dangerous positions, in stead of the truth. If therefore we obserue well the Author of these Positions, we shall finde no small necessitie of this discourse.

The long dispersion of this pernicious Position.

Comed.

Augustine.

Lastly, the very vrgentnesse hereof will most plainly appeare, if we consider the large dispersion hereof; that as an infectious leprosie it spreads it selfe farre and neere, and that so deeply, so impressiuely, that they contend for it, *manibus pedibusque*, that they crie out of it, *Oh! great is Diana of the Ephesians*, oh! these are high and worthy points of Doctrine: and this, not *Demetrius* onely, but all his fellow-workmen, *Vsurers*, *Brothell hunters*, *Alchouse-keepers*, and many more vnhalloved fellows: that Saint *Paul* should come and speake against these, they would sweare he had no faith, they would sweare he were a damned creature. For (as *Augustine* speakes) *quicquid amant, volunt esse veritatem*, whatsoeuer they fancie, and fitts their humor, that shall be the truth, say what you will against it. For (as *Seneca* speakes) *Malunt credere quam iudicare*, they had rather beleue it, then to iudge of the soundnesse of it. For (as *Anselmus* speakes) heere is their aime, *Vt iniquitas eorum sit mystica, nomine religionis palliata*, that they may passe their sinnes in a cloud, that they may haue a cloake for their wickednesse. Therefore what mischiefe soeuer they commit, tell them of it; why they answere you presently, *Tush*, wee are iustified men, and being iustified, our sinnes are so couered,

uered, that God cannot see them. A fearefull answer! The pretext
 why may not the veriest Reprobate say as much as this, to of committing
 excuse any sinne he commits? who thinks that hee hath sinne.
 not interest in Christ? who will not be bold to say he is a
 iustified person, and will much scorne you shall tell him o-
 therwise, though he be as cold as the *Salamander*, and as The *Salamander*
 blacke as the *Ethiopian*? what infers he then from this? der of a free-
 a comfort and encouragement to commit sinne; with this zing nature,
 conclusion, Why surely I am a iustified person, therefore I and therefore
 may safely commit these sinnes; God sees them not, for liueth in the
 God sees not the sinnes of his children. But, will you say, Gods children
 this cannot be the conclusion of Gods children. And why may by euill
 I pray you? may not these fall into great sinnes, into sins doctrine take
 of presumption, into the sinne of despaire, most great and encourage-
 grievous sinnes? Why else doth *Dauid* pray against the ment to com-
 one? and why else doth *Luther* say of the other, that hee mit sinne.
did not only fall into it, but lie in it by the space of two yeares?
 Who is ignorant of *Dauids* murther and adulterie? of *Salomons*
 fall into Idolatrie? and *Peters* denial? oh great and
 grievous sinnes! May they not be seduced by erroneous
 Doctrines? Why then did the Apostle *Paul* rebuke the
Corinthians for their sects, strifes, and diuisions? for being 1. Cor. 3. 3.
 carnall? for walking as men? Why did he giue them a cau-
 tion to beware of deceitfull workers, that transformed them-
 selues into the Apostles of Christ, that made onely a shew of
 being the Ministers of righteousness, and were not? Were
 not the *Galathians* grievously tainted by seducers, by false
 teachers? In so much that the Apostle marvels at it, I mar- Galath. 1. 6.
 uell that you are so soone removed vnto another Gospell: yea it
 was so greatly intertaind, that he cries out he is in feare
 of them, lest he hath bestowed labour in vaine vpon them, and Galath. 4. 4.
 therefore earnestly wisheth that they were cut off that did so Galath. 5. 12.
 disquiet them. Alas! know wee not that the Church of
Pergamus may maintaine the doctrine of the *Nicholaitans*, Reuel. 2. 15.
 which God hates, and that they of the Church of *Thyatira*
 may suffer themselves to be deceived and seduced by *Le-*
zabel,

Reuel. 2. 20.

zabel, a seeming Prophetesse? Yea, the Scriptures doe yeeld frequent testimonies hereof. It therefore followes; that not only the vnregenerate, which may boast of that they are not, but the regenerate in the state of Iustification may be by pernicious doctrine seduced, and take a kind of libertie and encouragement to commit sinne.

The wofull experience whereof is most manifest, in the broching and deliuerie of the afore-named impious Positions; which are spred abroad farre and neere, and entertained with all gcedinesse, maintained with all resolution, not only of words, but of expence, bestowing large meanes vpon the Author of these Positions, to defend them, and, if it might be, to confront the opposites, that so it may passe for a currant truth, a new revealed Apostolical doctrine; and these not alone the lesfer sort, but the more exquisite, those that will tell you they are as sorely Christs, as Christ is Gods: so that if we consider the generalitie and large dispersion of this contagious leprosie, the necessitie of this discourse (a matter in it self so plaine) will most euidently appeare.

Having thus laid open the reasons of this labour, which else might seeme needlesse to the vnderstanding of many, to whom this businesse is not so well knowne, although now it be growne famous, and the Author hereof conuented in the most eminent places; come we now to the matter it selfe.

All things are naked and patent vnto his eyes, concerning whom we speake.

And fit fit for the formost point, considered from this proposition, Whether the sinnes of the Elect be manifest in the sight or knowledge of God, notwithstanding their Iustification: which will plainly appeare vnto vs from the testimonie of Scriptures, Fathers, and Arguments. First from Scriptures. *Thou knowest* (saith *Dauid*) *my sitting and my rising, thou vnderstandest my thoughts a farre off, thou*

Psal. 139.

Dauid, a iustified person, as effectually co-

sannest my path, and my lying downe, and art accustomed to

all

all my wayes, there is not a word in my mouth, but thou knowest it altogether. By which he sheweth that our thoughts, our words, and all our actions, be they good or euill, are most manifest in the sight of God. To this agrees Salomon *Pro. 15. 21.* *The wayes of man are before the eyes of the Lord, and he pondereth all his pathes. Yea (saith hee) hell and destruction are before the Lord; how much more the hearts of the sonnes of men?* This was *Iobs* confession, *Thou numberest my steps, and dost not delay my sinne, my iniquitie is sealed vp as in a bag.* This the Prophet *David* makes cleare: *Oh (saith he) who can vnderstand his fault? Oh cleanse thou me from my secret sinnes:* as if hee should say, Lord, thou knowest my sins better then I know them my selfe, therefore, Lord, cleanse thou me from my secret sinnes, that are hid from my vnderstanding. This Saint *Iohn* verifies, telling vs, that if our heart condemne vs God is greater then our heart, and knoweth all things, as if he should say, though our owne conscience doe not accuse vs of sinne, yet God is greater then our conscience, and knoweth it better then our owne conscience knowes it, as the Apostle *Paul* doth also witnesse, *I know nothing by my selfe, yet am I not thereby iustified.*

Yea, this speciall kinde of knowledge, the Lord doth challenge euen proper vnto himselfe alone, *I the Lord am the searcher of the heart, and the tryer of the reynes, and the discoverer of the secrets.* Yea, this is the acknowledgement of the Church of God, *thou hast set our iniquitie before thee, and our secret sinnes in the light of thy countenance.* Yea, the Prophet *David* by experience doth witnesse it, *Against thee only haue I sinned, and done this euill in thy sight, against thee as a most impartiall Iudge; as if he should say, Vriah that hath receiued the wrong, he is flaine, he therefore can doe me no prejudice: as for my people, they are my seruants, and at my command, therefore I feare them not: but thou art a most iust and impartiall Iudge, therefore Tibi, tibi soli peccauit; and done this euill in thy sight, that is, in thy sight chiefly;*

uered with Christ's righteousness, as we are now, although the Antagonists to build vp a Limbo deny it. *Pro. 15. 11. Iob 14. 16. 17.*

Psal. 19. 12.

1. Ioh. 3. 20.

Ierem. 17. 10.

Psal. 90. 8.

Psal. 51. 4.

As *Mollerus*
exp.

Gal. 4.

Limbo resumed.

Gal. 3. 24.

David and the
rest of the Fa-
thers expected

chiefly; as if hee should say, I carried this so closely that *Uriah* my Souldier, hee perceiued it not; *Isaiah* my chiefe Captaine, whom I vsed as my instrument in this businesse, he knew it not; my people, they were ignorant of it; my nearest friends they vnderstood it not: but Lord, thou wast an eye-witnesse of it, and thou hast discovered it to the eye of the World, therefore to thee, to thee alone haue I sinned, and done this euill in thy sight. A most patheticall place. *Dauid* a iustified person, he commits sinne: he commits it most priuately: Man knowes it not, therefore by man it could not be discovered: But God, he sees it, and he discouers it. But against this, the *Antagonist*, to keepe aliuie his new borne monster, excepts: Oh (saith hee) *Dauid* and the rest of the *Fathers*, were vnder *Tutors and Governours*, witnesse the Apostle *Paul*. What then? therefore though God saw sinne in *Dauid* and the rest, yet he cannot now in his children. What an impious conclusion is this? What a grosse abuse of Scripture? Surely a very Plow-boy were worthe to tast of the whip, if he should answer so ignorantly. But it seemeth this man (though I thinke hee neuer read the Orator, he is so starke ignorant) yet, the arrogancie of nature hath wrought in him that which the Orator spake, *qui semel impudens sit gnaniter impudens*: for he had rather deny the very pregnant testimonies of the Scripture, and abuse their authoritie against all sense and braine; nay hee had rather incline to build vp a *Limbo* with the Papists, and that by such a place which neuer Papist durst seaze vpon, then humblie to acknowledge his blasphemous errors. But (illy *Limboist*) what hath that Scripture *Gal. 4.* to doe with the difference of Iustification? Alas, the Apostle speakes there of the Ceremonies of the Law, the which *Dauid* and the rest were to respect, as *Tutors and Governours*, which led them vnto *Christ*, and was their substance: therefore (saith the same Apostle) *The Law was a Schoole-master to bring vs to Christ*, so that *Dauid* and the rest expected *Iustification*, 'not by the Law, or ceremonies

Ceremonies of the Law, but by faith in Christ, who was the summe and substance of all those things. And therefore the same Apostle tels vs, that ** the Fathers did all eat the same spirituall meate, and did all drinke the same spirituall drinke: for they dranke of the spirituall Rocke that followed them, and the Rocke was Christ.* But by that, Galat. 4. the Apostle would shew a certaine prerogative of the time of the Gospell about the Law, especially in this, that in the time of the Law, though they were heires, and (as *Augustine* speaks) *liberati fuerunt à maledictione Legis, propter Christum venturum*, and (as *Calvin* speaks) *eiusdem libertatis & laticia fuere participes*; yet (saith the same Author) *negabimus ita libertatis & securitatis spiritum fuisse donatos, ut non experti sint aliqua ex parte & timorem à lege & servitutem.* *Uicunque enim illa quam per Evangelij gratiam assequuti erant, prerogativa fruerentur, erant tamen iisdem observationum vinculis & oneribus cum vulgo obnoxij.* That is: *Although they* (that is, the faithfull vnder the Law) *were partakers of the same libertie and ioy which the Saints of God now are,* yet (saith he) we denie that they were so endowed with the spirit of libertie and securitie, that they felt not in some measure both feare and servitude from the Law. For howsoever they enioied that prerogative, which they obtained by the grace of the Gospell, (that is, lying hid in the Law, for *Novum Testamentum in Veteri latet, & Vetus Testamentum in Novo patet*) yet notwithstanding they were still obnoxious to the same bands and burthens of observations, together with others. And this is that the Apostle intendeth, Galat. 4. to shew the priuiledge of the Saints of God now in the time of the reall exhibition of Christ, at whose comming those Ceremonies were to haue an end, in comparison of the time of the Fathers vnder the Law, who, notwithstanding their faith in Christ, were yet still to take respect of the obseruation of the Ceremonies of the Law. In which respect the Apostle saith, *the heire differed not from the servant, though he was Lord of all,* but was still in this behalfe vnder

Iustification, not by the Ceremonies of the Law, but by faith in Christ.

** 1. Cor. 10.* What the Apostle intended by that phrase of speech.

Augustine.
Calvin in Inst.
Calu ibid.

Galat. 4.

The priuiledge of the Saints of God now in the time of the Gospell.

Tutors and Governours : and laboureth by this to draw the *Galathians* from the rudiments of the Law, as things which now were utterly to cease and have an end ; and therefore now by the observing of them they sought to bring their libertie into bondage. So that the difference betweene them and vs consisteth, not *quoad Legis maledictionem*, but *vincula observationum* ; not *quoad Iustificationis efficaciam*, but *lucis claritatem* ; not in respect of the malediction of the Law, for they were as well freed from that as the faithfull are now, but in respect of the band of observations, that is, of the Rites and Ceremonies of the Law ; not in respect of the efficacy of Iustification, but the clearenesse of light ; that which was then more obscure, being now made more manifest ; that which was then more particular, being now made more vniuersall. I say, not in respect of the efficacy of Iustification : for in this kinde, *Dauid* and the rest were in as firme an estate as any of the faithfull are now. For (as *Aufine* speakes) *pertinebant ab initio mundi ad Nouum Testamentum filij promissionis regenerati a Deo, qui fide per dilectionem operante, obediunt mandatis, in spe non carnalium, terrenorum, temporalium ; sed spiritualium, celestium, eternorum bonorum : precipue credentes in Mediatorem, per quem non dubitarunt, & Spiritum sibi administrari ut bene facerent, & ignosci quoties peccarunt.* That is : The children of the promise being regenerated of God, did appertaine from the beginning of the world vnto the New Testament, which by faith working through loue obeyed the Commandements, in hope not of carnall, terrene, temporall things, but of spirituall, celestially, eternall good things : chiefly beleeuing vpon the Mediator, by whom they doubted not, both the spirit to bee giuen vnto them, that they might doe that which was good, as also the sinnes which they committed, to be pardoned and forgiven.

The difference betweene the Fathers vnder the Law, and the Saints of God now, wherein it chiefly consisteth.

This blessing being then for the most part exhibited vnto that one peculiar Nation of the Iewes.

Aug. 3. li. ad Bonifa.

To this purpose speakes *Rucer* also very clearely vpon the third to the Romans : *Scriptura eandem facit Iusticiam Abrahæ ac omnium qui vestigia fidei huius sequuntur, tam ex Iudeis, quam ex Gentibus.*

And in like manner vpon the fifth Chapter to the Romans. And the Couenant is plaine, *Malac. 2.* Whereupon *Bucer* concludes, *Non amplius, &c.* The Euangelicall Ministerie hath no more (that is, larger promise) then the Leuiticall, but that it hath it after a more excellent manner.

By which he shewes, that *David* and the rest of the beleeuers in the time of the Law, were consorts and partakers with the now faithfull, of the same blessing vnto eternall life. Wherefore, to conclude the point, wee may reason from the premises thus :

They that were partakers of the same blessing vnto eternall life, that the faithfull now are, must needs be as effectually iustified as they now are.

But *David* and the rest of the beleeuers, in the time of the Law, were partakers of the same blessing vnto eternall life that the faithfull now are:

It therefore followes, that they were as effectually iustified as the faithfull now are.

The consequence must be granted : or else we must affirme, that God receiued some vnto eternall life, that yet were not any way wholly cleansed from their pollutions ; which were blasphemous to affirme.

2 The Minor of this Argument, That *David* and the rest, &c. is proued plainly in the former discourse, from the testimonie of the Scriptures, and orthodoxall Writers : from all which ariseth this most certaine conclusion, That if God saw sinne in *David*, notwithstanding Iustification, then now also in his children, notwithstanding their Iustification. The first is granted by the *Antagonist* himselfe : the second is plainly proued.

Therefore we had need for a while to send this sillie *Limboist* to some *Limbo*, to learne more wit. And the like doe we answer to his foolish exception against the example of *Peter*, saying that Christ had not then actually suffered ; thereupon inferring as before in the example of *David*, restraining thereby, with the *Romanists*, the efficacie of Iustification to the actuall suffering of Christ, as if Christ were not the *Lambe slaine from the beginning of the world* : as also then after the passion of Christ, dreaming of so strange an efficacie of Iustification, that it should be able to destroy the very simple act of Gods knowledge,

The answer to the exception against the example of *Peter*. Christ the *Lambe slaine* from the beginning of the world.

The assertion
of these Facti-
onists.

The deluding
course of the
Author of this
position.

The opinion
of the Atheists
of *Dauids* time.
Psal. 94.

that God cannot then any way see sinne in his children, as hee impudently maintained before a most reuerend and honourable Auditorie.

But I cannot here but wonder with my selfe at this, that any should be so weake, or shamelesse, to denie the example of *Dauid*, and the example of *Peter*, and yet in preachings, writings, and conference, to make vse of the 23. of *Numbers*, to proue that God cannot see sinne in his children after Iustification; *God saw no iniquitie in Iacob: hee seeth no transgression in Israel.* What ignorance is this, or rather wicked wilfulnesse, thus to dallie with the Scriptures, to reiect and accept them at our pleasure? What *Pagan* or *Heathen* can be more vile? Obserue, I pray: In *Moses* time, then God could not see sinne in his children: In *Dauids* time, then hee became more sharpe-sighted: then, hee could see sinne: But now againe, since *Christs* coming, he is become darke-sighted againe, hee cannot see sinne. What monstrous blasphemies are these? Sometimes a seeing God, sometimes no seeing God. When the Atheists of *Dauids* time held this opinion, God by his Spirit cried out against them, *Hee that planted the eare, shall not he heare? He that made the eye, shall not he see? He that teacheth man knowledge, shall not hee know?* So that (for ought we can collect) neuer Atheist durst broche this opinion againe vntill now. But here we haue it with the advantage, opposing *Moses* and *Dauid*, *Dauid* and *Christ*, *Christ* and *God*. Such strange stuffe, that a man may well and modestly iudge, none but a mad man, or one incorporated into the societie of hell, could possibly diuulge, much lesse maintaine, and protest he would hold it to the death. Though I thinke this last to be but a puffe of pride, to make the world belecue we could not erre. For I doubt not, but the punishment inflicted will purge our head from those hell-bred humours, and our mouth from those fire speeches.

But hauing thus answered these fond exceptions, let me
againe

again returne, further to proue by Scriptures, that God seeth the finnes of his children, notwithstanding Iustification; that so I may satisfie not only the most ignorant, but (if it be possible) the most wilfull. Wherefore obserue that God himselfe doth evidently witnesse this of himselfe, speaking of his owne people: *Mine eyes* (saith hee) *are* *1er. 16. 17.* *upon all their waies, they are not hid from my face, nor is their iniquitie hid from mine eyes.* And againe: *All Churches shall* *Reu. 2. 23.* *know that I am he, & ἀπευὼν ῥόππος καὶ καρδίας* which search the reines and the heart. We may see examples hereof, *2. Sam. 11. 12.* Chap. and *2. Sam. 24.* where *Dauid* causeth the people to be numbred, and the Lord takes knowledge of this sinne, and sends a greuous plague for it. The like may we see in the old Prophet, who is slaine for his disobedience. The like may we see in *Ezechiah*, for the ostentimes shewing of his treasures, and a punishment denounced for it. The like we may see in the Prophecie of *Ionab*, of *Ionab* himselfe, pursued by the windes and waues, discouered by lot, throwne into the Sea, and swallowed vp of a fish, for his disobedience. Tell me now: did not God see this sin? Alas, what more plaine? Oh fie then that any should be so blockish to oppose it! when indeed the truth thereof is euery where obuius in the current of that more ancient diuine Historie. And if now from thence we descend vnto latter times, and shall search the heauenly Storehouse of the New Testament, wee shall there also finde examples plentifully recorded. Wee may see, *Matth. 26.* that God saw sinne in *Peter*, and that before he committed it: *ἀπὸ ἀλέκτορα φωνήσῃ τοῖς ἀναγινώσκουσιν* *Before the Cocke crow, thou shalt denie me thrice.* And againe, *Gal. 2. 14.* *Paul* saw that *Peter* went not with a right foot to the truth of the Gospell. It was his sinne, as wee may see in the verse following. From whence wee may reason thus, *A Minore ad Maius*: *Paul* saw the sinne of *Peter*: therefore God much more: We must grant this consequence, or else we must make the creature more scient then the Creator, which were horrid

A pernicious
assertion.

2. Cor. 12. 7.

Reuel. 2. 23.

blasphemie. And yet this hath beene the pernicious answer of the *Antagonist*: Wee can see our sinnes, but God cannot. A blasphemie able to make a man tremble to heare it. But what impietie will not arrogant spirits diuulge, rather then humbly acknowledge their error? Alas! They had rather the Scriptures and all the world should be thought to erre, then they: so farre doth deuillish pride transport their affections. But to the point againe. We may reade, that *Paul was puffed up with reuelations*: it was his sinne. Now that hee might not be out of measure exalted, the messenger of Satan is sent to buffet him, and grace giuen him to strengthen him. Now surely if God had not seene this sinne, no messenger had beene sent, nor grace giuen.

Again, wee may see, that God did both see sinne in his Churches, and greguously menace them for sinne: as the Churches of *Asia*, and of *Ephesus*, which had *lost her first loue*; the Church of *Pergamus*, for *maintaining the doctrine of the Nicholaitans*; *Thyatira*, for *suffering Iezabel to teach and deceiue her seruants*; *Sardis*, for *hauing a name to liue, but was dead*, viz: in sinne; *Laodicea*, for being *neither hot, nor cold*. All which is spoken to the Churches (not to the wicked) vnto whom gracious promises are made vpon repentance. So that first of all the Scriptures doe most clearly witnesse the truth of this proposition, *That God seeth sinne in his children, notwithstanding Iustification*: the which without further labour (mee thinkes) might well reduce men of a modest nature, willing to embrace the truth, to loath, any more to maintaine that contrarie pernicious assertion, namely, *That obstante Iustificatione, or by Iustification*, (as of late it hath beene maintained, though nothing better then the former) God cannot any way see sinne in his children, no not in respect of the *simple act* of his knowledge. But since the Master is so peruerse, the Scholers may well be suspected.

Come we therefore to the second prooffe, the authoritie

of Writers : who doe plainly accord in a sweete consent with the testimony of the blessed Scriptures, that all things are naked and patent vnto his eyes concerning whom we speak; and that notwithstanding Iustification, which though it becomes a shelter to keep vs from the stroke of his iustice, yet not from the eye of his knowledge. Wherefore first of all *Augustine* tells vs, that *Omnia futura sunt es presentia, & ei non detrahuntur praterita.* All things future, and not yet in act, they are present vnto God, as if they were already, and things neuer so long past, they are not withdrawne from his knowledge. Nay (saith he) *Si Deus non queat videre peccata nostra, tunc non est misericordia Dei quod non imputantur.* If God cannot see the finnes of his children, then is it not the mercie of God that they are not imputed.

Aug. sup. Psal.

And againe, *Quod reliquie peccatorum sanctis non imputantur, hoc est propter misericordiam, quia has reliquias peccatorum sanctis suis non vult imputare.* That the reliques of sins are not imputed to the Saints, this is in respect of mercie, because he will not impute these reliques of sinne vnto the Saints. Where we may obserue, that the reason why the finnes of the Saints are not imputed, is not because by Iustification they become so couered with Christs righteousness, that God cannot see these finnes; but because in his mercie he will not impute them. And againe, vpon the 32. Psalme he speaks clearly to this purpose, *Deus est cordium cognitor, & cogitationum omnium conscius, ergo coram ipso corda nostra effundemus.* God is the knower of our hearts, and the understander of all our thoughts, therefore before him let vs pawre forth our hearts. If of all our thoughts, then of our sinfull thoughts, notwithstanding Iustification: which also he plainly sheweth, whilist he concludeth that *sanctorum iustitia in hoc mundo magis peccatorum remissione constat, quam perfectione virtutum.* That the righteousness of the Saints in this world, rather consisteth of the remission of sins, then the perfection of vertue. Therefore hee cries out, *Opus tuum in me vide, non opus meum.* Take knowledge of thy work

August.

Aug. sup. Psal.

August.

Aug. sup. Psal.

in me, not of my worke, for that is sinfull. And vpon the 42^d Psalme, *Plane time si iustum te dicis*, and so goes on, fears directly, if thou say thou art iust, if thou haue not that other voice from that other Psalme, Enter not into iudgement with thy seruant; for if thou shalt giue iudgement without mercie, whither shall I goe? who soeuer liueth heere, alibough hee liue neuer so vprightly yet woe to him, if God shall enter into iudgement with him. Therefore he concludes, *quantumcumque fueris*, &c. how great or sincere soeuer thou shalt be, confesse thy selfe to be a sinner, and hope for mercie. Now what could be more weakely spoken then this, if God did not see the finnes of his children, notwithstanding Iustification? A-

August. ibid.

Aug. sup. Psal.

gain, vpon the 31. Psalme he makes this question, *Qui sunt beati? Who are blessed? not they* (saith he) *in whom God findes not any sinne, for he findes sinne in all. If thou* (saith he) *sinne be found in all, it remaines that there are none blessed, but they whose finnes are forgiven.* What can be more plaine? To this purpose also speakes Hierome. *Tunc iusti sumus quando nos peccatores esse fatemur*, Then are we righteous, when we confesse our selues to be sinners. Therefore he concludes, *Perfectio nostra est imperfectiones nostras agnoscere*, Our perfection is, to acknowledge our imperfections. Now what need this confession, what need this acknowledgement, if by any meanes or obstacle these imperfections were kept from the knowledge of God, that hee cannot know them? To this purpose also speakes Ambrose vpon the 18. Psalme, where he calls *confessionem peccatorum legitimam Iustificationem*, the humble confession of finnes, a lawfull Iustification; which confession were vaine and needlesse, if any thing could hinder the knowledge of God, that these finnes were not scene or knowne of him. But Ambrose in his third booke of the Trinitie, shewes how

Hierome in his
Dialogue con-
tra Pelagium.

Ambros. sup.
Psal. 18.

Ambros. lib. 3. de
Trinit.

farre this is from the nature of God. For (saith he) *cognoscit Deus ea quae non sunt, ut ea quae sunt*, God knowes those things which are not, as those things which are. From whence I may well deduce, That all the finnes of the Elect, which they

they have not yet committed, are as present in the knowledge of God, as if they were already in act. How impious and wicked is it then to enforce, that God cannot see sinne in the Iustified? Or that, by Iustification, they become so covered, that God cannot know them, no, not in the absolute & simple act of his knowledge, when indeed it is plaine and euident, that all things are naked and open unto his eyes, euen those things which are not yet in being: and therefore the sinnes of the Iustified, notwithstanding Iustification. Againe to this purpose also speaks Chrysostome, *Scit Deus sua sciendi facultate omnia, non modo cogitationes, quando in mente versantur, sed longo tempore ante incipiant versari in mente;* God by the facultie of his knowledge knoweth all things, not only our cogitations, when they are conuersant in the minde, but long before they begin to haue a being in the minde. How then should the sinnes of the Iustified be kept from the knowledge of God, when he knoweth them before they are? Nay, sayes Chrysostome, *Idcirco permittit ut eadem, ut in eum inuocarent;* He therefore permits his Saints to fall, that they may call upon him, and glorifie him for his mercie. And shall he then be said not to know these sins? Or shall any thing bee said to hinder or keepe backe his knowledge? To this purpose also speaks Bernard, *Oh solus vere beatus, cui non imputauit Dominus peccatum, &c.* Oh, he alone is truly blessed unto whom the Lord imputes not sinne. For (saith he) who is void of sinne? no bodie: not to sin, is the righteousness of God; the righteousness of man, is the indulgence and mercie of God. How plaine is it then, that God seeth sinne, notwithstanding Iustification, and that it is mercie, it is not imputed? Againe to this purpose speaks Lumbard, *Sciuit Deus semper omnia tam mala quam bona, etiam antequam fierent;* God (saith he) knoweth all things, as well the euill as the good, and that euen before they are. Yea (saith Cassio) *Neq; a bonis, neq; a malis deest Deus, sed omnibus praesens, & cognitor omnium.* God is not absent neither from the good nor from the euill, but is present to all, and a

Chrysost. sup.
Psal. 139.

Chrysost. sup.
Psal. 114.

Bernard. sup.
Cant. serm. 32.

Lumb. in lib.
Senten.

Cassio sup. Roma.

Aquinas in
Commenta.

knowen of all things; therefore of the finnes of the Iustified, notwithstanding Iustification. Yea (saith Aquinas) nil est in occultum, quod Dei cognitionem effugiat: there is nothing so secret (not the most priuate hidden, or couered sinne) that can escape the knowledge of God; for all things are naked and open to his eyes.

Caluin: in Instit.
pag. 393.

Caluin. in eodem
lib.

Cal. Instit. pag.
383.

Zan. in Miss.

Molerus sup.
Psal. 90.

Molerus ibid.

Bucer. sup. Rom.
Muscul. sup.
Psal.

And thus we see it current from the more ancient Writers, that God doth see sin in his children, notwithstanding Iustification. And as for the *Neotericks*; they are most cleare in this point. *Caluin* doth plainly witnes it, *Lex semper habebit quo nos accuset reosq; agat, nisi contra occurrerit misericordia Dei, quæ assidua peccatorum remissione abunde absolueret*: The Law would haue alwayes whereof to accuse vs, vntlesse the mercie of God did helpe vs against it, which doth abundantly absolue vs by the daily remission of finnes: and againe, saith he, *Man should alwayes bee miserable, vntlesse he were daily plucked from his miserie by the remission of finnes*. But how could this be, if God did not see these finnes? Nay (saith he) *Dominus latentem cordis impuritatem scrutina sua examinat*: The Lord doth search and examine, as it were by rule, the bidden impurtie of the heart. To this purpose speakes *Zanchius*, *Nemo est, &c.* There is no bodie which sinneeth not daily, and hath need to say, *Demitte nobis debita nostra, forgive vs our debts*. But what need this, if God did not see these finnes, notwithstanding Iustification? Yea (saith *Molerus*) God doth not neglect our finnes, but he doth place them in his sight, and doth call them vnto account and reckoning, and doth affect them with punishments; and that not only the external and manifest faults which are knowne to the conscience, and may be discerned and iudged of all, doth God punish, but euen the most secret finnes which are not perceiued: for he seeth all things, and reuealeth all things, euen the most secret things. Nay (saith he) vntlesse God should remit and mitigate his anger, it must needs be, that men should pine and consume away with continual euils and afflictions. What can be more plain? To this purpose also speakes *Bucer*, *Melancthon*, *Musculus*,

lus, Peter Martyr, Piscator: all clearly concluding, that *Mart.*
abstrusissima peccata nostra aperta sunt in conspectu eius, that *Piscat. sup. Heb.*
 any most secret finnes are manifest in his sight.

Thus may wee see this Truth compassed with a cloud of
 witnesses; all proclaiming, that God seeth sinne in his chil-
 dren, notwithstanding Iustification. Inferring, the contrary,
 that God cannot any way see sinne in his children being iustifi-
 ed, to be false, prophane, and impious: the which might
 well moue the most forwardest maintainer thereof, to re-
 iece it as a most pernicious position, dishonorable to God,
 burdensome to the soule, and offenseue to all true Christi-
 an cares.

But fearing we haue to doe with an elated sect, strange-
 ly tainted with *pride and ignorance*, those two great ene-
 mies of Truth; come we to Arguments, as a third prooffe,
 to make it so cleare, that none, but one voide of common
 sense, that dares affirme the verie snow is not white, can
 possibly be able to deny it, or dwell any longer in error.

And therefore first of all, for prooffe hereof we may rea-
 son, *A natura Dei, quatenus est summum bonum*, that is,
 from the nature of God, as he is the chiefe and principall good,
 after this manner:

He that is *Summum Bonum*, must needs know whatsoe-
 uer is good.

But God is *Summum Bonum*:

Therefore he must needs know whatsoeuer is good.

Whence I thus inferre;

But the knowledge of euill is good:

Therefore God doth know it.

That the knowledge of euill is good, I proue thus.

That which leadeth to the punishment and correction
 of euill, is good;

But the knowledge of euill leadeth to the punishing
 and correcting of euill; (for how can any punish that
 which he knowes not?)

Therefore the knowledge of euill is good.

From whence it followes, that from the *Nature of God*, as he is the chiefe and principal good, he must needs know euill wherefoeuer it is; and therefore in the iustified, notwithstanding Iustification: or else it will follow, that since the knowledge of euill is good, that there is something good to know, which God knoweth not: which to speak of God, were blasphemous.

So that first of all, the truth of this Position, that God seeth sinne in his children, notwithstanding Iustification; and the impietie of the contrarie appeareth, *a natura Dei, quatenus est summum bonum; from the Nature of God, as he is the chiefe and principall good.*

Secondly, it will as plainly appeare, *ab omniscientia Dei; from the omniscience of God.*

He that is omniscient, must needs know all things whatsoeuer, in what subiect soeuer:

But God is omniscient,

Therefore he must needs know all things, &c.

That he is omniscient, I proue thus:

He that is infinite in knowledge, must needs be omniscient.

But God is infinite in knowledge:

Therefore he must needs be omniscient.

That he is infinite in knowledge, I proue thus:

The knowledge of God is like the Essence of God, or rather the Essence of God. For, as *Lumbard* speaks, *scientia Dei est essentia Dei; the knowledge of God is the Essence of God.*

But the Essence is infinite: therefore the knowledge of God is infinite, and so consequently, all things must needs be knowne vnto it; and therefore the sins of the iustified, notwithstanding Iustification: which surely the *Antagonist* must grant, or else hee must deny the omniscience of God, nay, the verie Essence of God, and so make no God at all. See then what rockes they dash themselves against, that

that become Patrons of such dangerous and false Positions.

Again we may reason, *à voluntate permissiva Dei*; from the permissive will of God after this manner:

The sinnes of the Elect, they are either by the will of God, or against his will.

But will some man say, at the first entrance of this argument; This is somewhat strange; What? will you make God the Author of sinne? No, nothing lesse. For the unfolding therefore hereof, to make it plaine to the meaneſt capacitie, I obserue a threefold action in the will of God. The first is, *absolutum velle Dei*; the absolute will of God. Now whatsoever God thus wills, hee is the Author of it; for he approoves it, and delights in it. But God doth not thus will sin; therefore of sin he is not the Author. Again, there is *absolutum nolle Dei*; the absolute nilling of God. Now whatsoever God doth thus nill, it cannot haue so much as *à posse esse*; a possibilitie to be. But God doth not thus nill sin, for then it should not haue so much as any being at all; Therefore thirdly, there is a meane betweene these, and that is *permissum velle Dei*; the permissive will of God, and it may be called *nolle & velle Dei*; the nilling and the willing of God; the nilling of God, *quo ad absolutum velle*; in respect of his absolute will; and the willing of God, *quo ad permissum velle Dei*, in respect of his permissive will.

This ground being laid, I prosecute the Argument thus:

The sins of the Elect they are eyther by the wil of God, that is, his permissive will, or else against his will:

But not simply against his will, for then they should not haue so much as *à posse esse*: for, as *Augustine* speaks, *Nil in mundo fit simpliciter contra voluntatem Dei*; There is nothing in the world that is done simple against the will of God: and of this particular subiect he saith, *Si non fieret, non fieret*; If he did not suffer it, it should not come to passe. Therefore it followes,

followes, it is by his will, that is, *his permissive will*: if by his will, then by his knowledge, for these may not be severed. From whence it followes, that they that enforce that God knowes not the sinnes of his children, *being iustified*, or as the Author hath lately altered by *Iustification*, no not in respect of the *simple act* of his knowledge; must either now confesse that God doth see and know them, or else that sin comes to passe simply against the will of God. Which to enforce is blasphemous, destroying the omnipotencie of God. For this is a most certaine rule, *quod simpliciter Deus non vult, nunquam habebit posse esse*; That which God doth simply will, shall neuer have so much as any possibilitie of being. Let them then see what fearefull Rocks they fall vpon, that say, that after Iustification, or by Iustification, God cannot any way see sinne in his children; manifestly falling from blasphemie to blasphemie, destroying the omnipotence and the omniscience of God.

Thus from the *permissive will* of God it appeares, that God sees and knowes the sinnes of his children, notwithstanding Iustification.

Againe, we may reason, *à decreto Dei*; from the decree of God, after this manner:

Whatsoever is within the compasse of the Decree of God, must needs be knowne vnto God; for his Decree and knowledge cannot be disioyned.

But sins, euen all sinne whatsoever hath beene, or whatsoever shall be, in what subiect soeuer, Elect or reprobate, are within the compasse or Decree of God: he decreed to permit it.

Therefore all sinne whatsoever, in what subiect soeuer, is manifestly knowne vnto God.

The *Maior* is without exception: the *Minor* I proue thus: All sinne whatsoever, euen the sinnes of the Elect, at all times whensoever committed, during their estate in this world, they are either within the compasse of the Decree of God, or else by chance and meereley contingent.

But

But not by chance or meereley contingent; for this would destroy the wisdom and providence of God: for as *Augustine* speaks, *Quod casu fit, acmere fit, & quod temere fit, providentia Dei non fit*; That which is done by chance, is done rashly, and that which is done rashly, is not done by the providence of God; and againe, *Si aliqua* (saith hee) *casu sunt, tunc mundus universus, providentia Dei non administratur*; If something come to passe by chance, then is not the whole world governed by the providence of God.

Quæst.

Augustin. ibid.

Againe, our Saviour tells vs, That the lighting of a spar-
row upon the ground, the falling of a haire from our head, these
small things are not meereley contingent: how much lesse
then so great a matter as sinne?

Matth. 10.

It therefore clearly followes, That all sinne, even the
finnes of the Elect, whensoever committed, during their
estate in this world, are within the compasse of the Decree
of God, and therefore manifest and open vnto him.

But will some man say, If this be so, then indeed it would
follow, that our sinnes, notwithstanding Iustification, must
needs be known vnto God. But if this were so, there would
againe follow great inconuenience, namely, that God
should be the Author of sinne. I answer, Nothing lesse.
Which will plainly appeare, if wee distinguish betweene
absolutum Dei decretum, & decretum permissionis; For what
God absolutely decrees, he approoves; and therefore is the
Author of it. But so can he not be said to be of that, which
he meereley decreed to permit, though he permit it willingly;
and that for excellent ends. For in the permitting of
euill, God cannot be said to respect the euill, as it is an euill
as if simply in this regard God did decree to permit
it; but much rather to respect the euent and excellent
worke, which God in the greatnes of his wisdom is able
to bring to passe, even by euill it selfe, drawing light out
of darknes, good out of euill, mans saluation out of *Iudas*
trecherie. Therefore it followes not, that although all sins
whatsoever be within the compasse of the decree of God,
that

that therefore God should bee the Author of it.

But will some yet say, Though this be not so, yet by this it will fellow, that sinne is not to be punished: for prooffe whereof, it may be reasoned thus;

August.

If our sinnes be not voluntarie, then they are not to bee punished: for as *Augustine* speaks, *Peccatum aut voluntarium est, aut nullum est; sinne is either voluntarie, or it is no sinne.*

Rom. 9. 19.

But our sinnes are not voluntarie; Therefore not to bee punished. They are not voluntarie, for they are by the Decree of God. Now (saith the Apostle) *who hath resisted his will, or his Decree?* It followes therefore, they are not voluntarie, and therefore not to be punished.

This is decre-
tum providen-
tie, the decree
of providence
or permission,
not the abso-
lute decree of
God.

I answer, the *Minor* is false: for it doth not follow, that though sinne be within the compasse of the decree of God, and that none can resist it, therefore sinne is inuoluntarie; for prooffe whereof, it may be reasoned thus:

That which takes not away the libertie of the will, but doth only order it, takes not away the nature of sinne, or makes it inuoluntarie.

But the Decree of God takes not away the libertie of the will, but only orders it:

Therefore it takes not away the nature of sin, or makes it inuoluntarie.

That it takes not away the libertie of the will, I proue from *Adam*, whose fall was within the compasse of the decree of God, and yet he had Free-will: *potuit peccare, aut non peccare; he could sinne, or not sinne: which may appeare from the Law prescribed vnto him.*

For if God prescribed him a Law which he was not able to keepe, then God must needs be tyrannicall and vniust.

But, as the Apostle speaks, *There is no iniustice with God.*

It therefore followes, he could keepe the Law.

If he could haue kept it, then his sinne was voluntarie, and not inuoluntarie: if voluntarie, and yet within the compasse

compasse of the Decree of God; then it followes, that the Decree of God doth not take away the libertie of the will, but only order it; and so consequently, though sinne be within the compasse of the decree of God, yet that sin is to be punished.

The which also plainly appeares from the punishment which God inflicted vpon *Adam* for his sinne: the which either he did iustly, or iniustly: But not iniustly; for this were blasphemie to inferre of God. If therefore iustly in him, then in his posteritie. It therefore is clearely eident, that the Decree of God takes not away the libertie of the will, and therefore not the nature of sinne, or makes it inuoluntarie; and so consequently, not the punishment due thereunto. In a word, the decree of God, it is *causa infallibilitatis*, but not *coactionis*: it is *causa immutabilitatis*, but not *causa impulsiois*: It is the cause of infallibilitie, that that which God doth decree, cannot but come to passe; but it is not the cause of coaction. It is the cause of immutabilitie, but not any impulsue cause. Nay, as man is now clothed with sinne, his will is free still: for although hee doth *necessariò peccare*, yet he doth not *coactè peccare*: although he hath *necessitatem peccandi*, yet hee hath not *coactionem ad peccandum*. Although he doth *necessarily sinne*, yet he doth not *constrainedly sinne*: although he hath a *necessitie of sinning*, yet no *constraint to sinne*. From all which it is plaine (all obiections answered) that since all sinne, even the sinnes of the elect, whensoever committed, during their estate in this world, are within the compasse of the Decree of God, that therefore they must needs be manifestly and clearely knowne vnto him: the which the opposites of this truth must now confesse, or else they must denie the decree of God, vpon which it is grounded.

Againe I reason à *providentia Dei*; from the providence of God, which hath two parts, *scientiam & regimen*; knowledge and regimen. The knowledge of God is that, whereby all things, from the greatest to the least, are alwaies open and manifest in his sight. The regimen of God is

This miserie hath man brought vpon himselfe: for God made man righteous, but hee hath sought many inuentions, Eccles.

7.31.

that, whereby hee ordereth all things vnto a good end.

Now within the compasse of *Regiment* is sinne, which is gouerned by God by a two-fold action, *quoad operati- uam permissionem, & quo ad refrnationem*; in respect of *ope- ratine permission*, and in respect of *restraints*. In respect of *operative permission*, so called, because God doth partly worke in it, and partly permit it. For the further manifesta- tion whereof, consider wee the parts of sinne, which may be said to be two-fold, *materia & forma*, the matter and the forme, or the subiect and the forme.

The forme of sinne is *avopia*, the transgression of the Law. As for the first, God doth worke it, and may be said to be the Author of it, and that in a two-fold respect: First, as it is an action. Now (saith *Augustine*) *Omnis actus, quatenus actus est, bonus est*: Every act, as it is an act, is good. Secondly, as it is a certaine thing existing in nature. Now (saith *Lumbard*) *Omne quod est, in quantum est, bonum est*: Every thing that is, as farre forth as it is, is good. As for the second, namely, the forme of sinne, God doth permit, and that willingly. Now this ground being laid, I reason thus:

If the Saints of God daily commit sinne, and there bee no sinne committed, but, in respect of the subiect or mat- ter of it, considered in it selfe, as it is a qualitie, action, or thing existing, is good, and therefore hath God to be the Author of it, and, in respect of the forme thereof, doth permit it; then it followes, that to enforce that God seeth not sinne in his Saints, whensoever committed, notwith- standing Iustification, must needs be intolerable blasphemie: for it destroies the regiment and apparant concurrence of God.

But I inferre: The Saints of God daily commit sinne, witnesse *Rom. 7. 14. Iames 3. 2. Proverbs 24. 16*. And there is no sinne committed, but, in respect of the subiect there- of, considered in it selfe, as it is a qualitie, action, or thing existing, is good, and hath God to be the Author thereof, and, in respect of the forme thereof, he permits it.

August.

*Lumb. in lib.
senten.*

It therefore followes, that to enforce that God seeth not the finnes of his children, whensoever committed, notwithstanding Iustification, must needs be intolerable blasphemie, as tending to destroy the Regiment and apparant concourse of God; and deales with him, as did *Democritus* and *Epicurus*, making him to haue no respect at all of humane things; or at least like *Auerrois*, that hee doth not *curare singula*; take care or knowledge of all particulars, much lesse of sinne; for this would *vilescere Dei intellectum*; vilifie the vnderstanding of God. But these are blasphemies, condemned by the holy Ghost abundantly *Psal. 10.* in Scripture. Wherefore, from the prouidence of God, *Psal. 94.* and in this, from his peculiar regiment of all things whatsoever, euen sinne it selfe, it plainly appeareth, that the finnes of the elect are at all times manifest in the sight of God, notwithstanding Iustification.

Againe, I reason *ab authore remissionis peccati*; from the author of remission of sinne, after this manner:

If the finnes of the elect, which they daily fall into after Iustification, be to be remitted by God alone; then it followes, that either hee must know these finnes, or else hee cannot remit them.

But the finnes of the elect, which they daily fall into after Iustification, are to be remitted by God alone, witnesseth *Esa. 43. 25. Luk. 5. 21.*

It therefore followes, that either hee must know these finnes they fall into after Iustification, or else hee cannot remit them.

But hee doth remit them: Therefore it followes, hee knowes them; and so consequently, that God knowes the finnes of his children, notwithstanding Iustification.

Nay, when God hath remitted the finnes of his children, yet he knowes them still. For although by Iustification, that is, the absolution of sinne, and the imputation of Christs righteousnesse, wee are kept from the stroke of his Iustice, (for there is no condemnation to them that are in *Ro. 8. 1.*

Christ Iesus) yet not from the eie of his knowledge; for all things are patent and open to his eies, concerning whom we speake. For this is a most cleare rule; Whatsoever God once knowes, he knowes alwaies. But he once knew the sinnes of his elect; else how could he remit them? Therefore he must needs know them alwaies: else God must needs passe *ab actu ad potentiam*; from act to power, from knowing to a possibilitie of knowing.

Or else God should transire *ab actu ad potentiam*.

Lumb. in lib. senten.

Again, the knowledge of God must *suscipere minus & magis*, and be sometimes more scient, sometimes lesse; (and so the essence of God; for, as Lumbard speakes, *scientia Dei est essentia Dei*; the knowledge of God is the essence of God) so that from the remission of sinne it is cleare, that God seeth the sinnes of his children, notwithstanding Iustification.

Again, I reason *ab officio Mediatoris*, after this manner:

That which Christ doth daily mediate for vnto God the Father, must needs be knowen vnto God; else Christ mediates in vaine.

But Christ doth daily mediate for the sinnes of the elect, and that notwithstanding the act of Iustification, for new sinnes daily committed.

Maximus hostius,
Plato de leg.

It therefore followes, That the sinnes of the elect must needs be knowen vnto God, notwithstanding Iustification: the which this *σοφισμωτικος* of the truth must confesse, or else he must denie the mediatorshe of Christ, and hold it as a worke of supererogation.

Again, I reason from the graces whereby God bringeth his children vnto eternall life; which may be said to be of two sorts, *positiua & priuatiua*. *Positiua* graces are reall graces, wrought in the soule of man by the Spirit. Gods *priuatiua* graces are certaine preseruatiues, by which God doth vse to keepe his children from sinne, as desertions, afflictions, and such like. Of desertions we are here to speake; which may be said to be two-fold, *partiall* and

temporarie; partiall, not totall; temporarie, not eternall; witnesse Esa. 54. 10. Againe, the manner of these desertions may be said to be two-fold, *aut subtrahendo gratiam, aut tegendo gratiam*; either by with-drawing of grace, and giuing some other in stead thereof, or else by couering of grace in the heart, that is, the efficacie of the operation thereof. Againe, the kindes of these desertions may bee said to be two-fold, *quo ad poenam, & quo ad peccatum*, in respect of punishment, and in respect of sinne.

Desertion in punishment, is when he deferres to remoue or mitigate the correction imposed vpon his children, which oftentimes makes them most greeuously to complaine, as *Psalm. 77.* and *Psalm. 90.* and elsewhere abundantly.

Desertion in sinne, is when God with-drawes the assistance of his Spirit, and a man is let to fall into some sinne.

Yet here by the way obserue, that God is not the Author of sinne: for he doth it not *malum immittendo*, but *bonum subducendo*, not by conueying any euill into man, but by with-drawing a certaine good, that is, the helpe of his Spirit. So hee dealt with *Hezekiah, 2. Chron. 32.* so with *Noe*, with *Dauid*, with *Peter*, and so vsually with his children, when he findes them greeuously sicke. For this is a

cleare rule: *Cuncta Dei opera sunt in medijs contrarijs*; *All the workes of God, they are in contrary meanes.* Hee brings

The course of
God.

men to heauen by hell; by sinne he preserues from sinne; and, as it were, against his mercie, leades men vnto his mercie: which is Gods speciall prerogatiue; who (as *Austine* speakes) *adeo potens est, quod de quolibet malo posset elicere bonum*; is so potent, that of euery euill he is able to extract excellent good. Therefore saith *Zanchius*: *Permittit*

August.

Sanctos in grauissima labi peccata, ut postea eis peccata condonando, illustrior fiat bonitas. That is: Hee suffereth the Saints to fall into greuous sinnes, that afterward by pardoning their sins, his goodnesse and mercie may the more clearely appeare. They may the more evidently see, that it is not

Zanch.

of themselves, but of his fauour and mercie, that they doe not totally fall away, that they doe not perish for euer; and so may become moued to shew all thankfulness to his Maiestie for the greatnesse of his fauours. From all which premises we may draw this certaine conclusion :

God doth know all the meanes by which he brings his children to eternall life, and doth manifest his wisdom, his goodnesse, his mercie.

But desertions in sinne in his owne children (notwithstanding their Iustification) are certaine meanes by which hee brings them to eternall life, and manifests his wisdom.

Therefore it followes, that these sinnes must needs bee knowne to God, notwithstanding their Iustification.

Or else wee must enforce, that God brings his children to eternall life by a certaine meanes which hee knowes not : which to say, were absurd and blasphemous. Wherefore it plainly appeares by the graces by which God brings his Saints to eterna'l life, that God seeth sinne in them, notwithstanding Iustification.

Againe, wee may reason *ab afflictionibus*; from the afflictions wherewith God doth correct his children in this life, the which from the diuers ends thereof may bee said to haue diuers names. Sometimes it respecteth sinne, and is imposed to make the Saints of God finde out their sinnes, and humbly to mourne for them; and then it is *πυρωια*, a punishment. Sometimes it is for a triall, as it were to search what is in vs, and then it is called *δοκιμασια*, a triall. Sometimes they are imposed for the testimonie and witnesse of the truth, and then they are called *μαρτυρια*, testimonies.

Now from the first, which is *πυρωια*, I reason thus :

If God doth punish his children for sinne, notwithstanding Iustification, then it followes, that, notwithstanding Iustification, God doth know and see their sinnes.

But the first is true : God doth punish his children for sinne, notwithstanding their Iustification. This the Scrip-
ture

ture proueth, *Ier. 3. 39. Psal. 39. 12. 2. Sam. 6. 7. cap. 2. Sam. 1. King. 13. 26. Iob 13. 26. Ionah, 1. ca. 12. ver. Yea* it is Gods owne voice, *Leuit. 26. 18.*

It therefore followes, that God doth know and see these sinnes, notwithstanding their Iustification.

But will some here object: If God doth punish his children for sinne, then he must needs be vniust, as requiring a double satisfaction: for *Christ hath once satisfied for our sinnes*, the iust for the vniust.

I answer therefore, that when God is said to punish his children for sinne, I doe not vnderstand *pœnam ad vindictam*, but *pœnam ad resipiscentiã*; not *pœnam ad satisfactionem*, but *pœnam ad emendationem*.

How God may be said to punish his children.

Againe, I may reason from the generall manifestation of sinne at the day of iudgement, after this manner:

That which God shall manifest at the day of Iudgement, must needs be knowne vnto God.

But all sinne shall bee manifested at the day of Iudgement, euen the sinnes of the faithfull.

Therefore they must needs be knowne vnto God.

The Minor the Scripture doth enforce, *Eccles. 12. 14. Rom. 14. 12. 2. Cor. 5. 10.*

Eccles. 12. 14. Rom. 14. 12. 2. Cor. 5. 10.

Thus wee haue seene it cleare from Scriptures, Fathers, and Arguments, that there is no act of time wherein God doth not see and know the sins of his children, notwithstanding Iustification: for *all things are naked and open to his eyes, concerning whom we speake.*

Come wee therefore now to the second point, to consider how or in what sense God may be said not to see the sinnes of his children. To this I enforce, that properly, that is, respecting the *Nature of God*, whose essence is knowledge it selfe, God cannot be said to passe ouer, or not to see, any thing, in what subiect soeuer: for in this behalfe, God did not only know, and that *uno intuitu*, before all time, whatsoever should be, whether good or bad, but more then euer shall be; or else his knowledge cannot

Lumb. in lib. Senten.

cannot be infinite. Wherefore when God is said not to see, behold, or know a thing, it is an improper kinde of speech, which respects not the simple act of Gods knowledge, but rather some effect of Gods knowledge. For whereas the knowledge of God may be said to be three-fold, *approbative, indiciall, and simple*; we must not thinke that these are three distinct knowledges in God, for then there should be three essences. For (as *Lumbard* speaks) *scientia Dei est essentia Dei*; the knowledge of God is the essence of God. But the two formost are rather certaine termes or effects of one and the same knowledge: as, where it is said, that *the eyes of God are pure eyes, and cannot see euill, he cannot behold wickednesse*: the meaning is not, that God, in respect of the simple act of his knowledge, cannot see euill; (for this was the blasphemous conclusion of those wicked ones, *Psalm. 10.* and *Psalm. 94.*) but the meaning is, that he cannot see it *quo ad approbationem*, to approve of it, to allow it and like of it. So in this sense Christ shall say to the wicked, *I know you not*, not that hee shall not know them, but that hee shall not approve of them, or acknowledge them for his owne: and therefore this is called *scientia approbationis*; the knowledge of approbation.

Againe, where God is said to forget our iniquities, to remember them no more, to put them away as a cloud, to cast them into the bottome of the Sea, and such like speeches, frequent in Scripture; this may be called the *indiciall knowledge of God*, which is not the act of his knowledge, but rather respects the prosecution of that act: and the meaning is, he knowes not, or remembers not their finnes, in respect of punishment or condemnation; for there is no condemnation to them that are in Christ Iesus. Yea (saith *Zanchius*) *Hec & alia id genus dicta non sunt intelligenda de simplici cognitione Dei, quasi ea amplius non norit, sed de cognitione indicialis Dei ad penam & condemnationem*: These and such like speeches are not to be understood of the simple

Lumb. in 3. lib. sent.

Hab. 1. 13.

Page 216. in
quest. de scienc.

simple knowledge of God, as if he knew their sins no more, but of the iudiciall knowledge of God, to punishment and condemnation. Yea (saith Holcot) these and such like speeches are to be understood, *quo ad erubescendum, non quo ad sciendum, quo ad punitionem, non quo ad cognitionem*, that is, in respect of the shame and horror of sinne, which shall not befall the faithfull, but not in respect of science: in respect of punishment, that is, vindictive, but not in respect of the knowledge of God.

Holcot on the
booke of Wis-
dome.

Wherefore by true proprietic of speech, knowledge in God is our simple and absolute act, by which all things are at all times, wheresoeuer, and in what subiect soeuer, manifest & patent vnto him, & therefore the sins of the Elect, notwithstanding Iustification. Wherefore, wheras in the Scriptures wee may often meet with some phrases that seeme to enforce the contrarie, we must obserue, as before is noted, that we vnderstand these *restrictiue, & limitate*; with a restriction and limitation, that is, not simply of the knowledge of God, but of some effect or prosecution of that knowledge, as being speeches vsed *catacrestichos*; in an vsurped improper manner. But saith this Antagonist, and his adherents, Saint Iohn tells vs in his first Epistle and first Chapter, *That the blood of Christ cleanseth vs from all sinne.* 1. Io. 1.

But what is this to the question? for this place rather intimates, that we haue no sinne, then hauing sin, that God cannot see it, which is the point in question. But I perceiue, whither yee would, yee would faine shake hands with the Anabaptists, and the Familist, but yee are both plainly to confesse it: therefore in the meane time yee become more absurd then they; for it is lesse absurditie to say wee haue no sinne, then to say wee haue sinne, and God seeth it not.

Whither this
Faction tendeth.

But Saint Iohn rather sheweth what Christ is doing, then what hee hath done: and therefore, to refute such cauilling spirits, which might abuse his words, he presently addes, *If we say we haue no sinne, we deceiue our selues, and*

Ephes. 5. 26. 27.

Caluin. in Instit.
lib. de fide.

the truth is not in vs : and therefore plainly shewes that the Apostle is not to be vnderstood, *quo ad actum peccati*; in respect of the act of sinne, as if that were already quite taken away, but *quo ad imputationem peccati*; in respect of the imputation of sinne, not *quo ad maculam*, but *quo ad reatum, culpam, & poenam*; not in respect of the blot of sinne, but in respect of the guilt, the fault, and the punishment. Oh, but say these men, Saint Paul also saith, That Christ gaue himselfe for his Church, that he might sanctifie it, & cleanse it by the washing of water, through the Word, that he might make it to himselfe a glorious Church, without spot or wrinkle. It is most true, that he might make it; but doth this argue, hee hath made it so already? It is no good reasoning, *a posse ad esse*; Christ at length will doe it; therefore hee hath done it. For as Caluin speaks in his lib. de fide cap. 8. *Hic magis docetur, quod quotidie in Ecclesia operatur, quam quod iam perfecit*; Here rather is taught (saith he) what Christ doth daily worke in his Church, then what he hath already done: for (saith hee) it is an absurd and foolish thing, to thinke that Church altogether pure and without spot, which consisteth of members tainted and stained with the blot of sinne.

Oh but wil these say, In Iustification God cannot see our finnes. I answer, this is false: for what is Iustification, but an absolution from sinne? And shall not God in the absolving of sinne, see and behold sinne?

Oh but wil they yet say, By Iustification we are perfectly holy and righteous. I answer, this rather consists in the *forgiuensse of finnes*, then the perfection of vertues; in the imputation of Christs righteousness, not in our inherent integrity; and therefore, notwithstanding this righteousness, the blot of sinne still remaines, and is open and manifest vnto God, but by reason of this righteousness of Christ it is not imputed. So that when we say, By Iustification wee are perfectly holy and righteous, the meaning is not, as if we were now so holy, we had no sinne, but that this sinne is forgiuen, and Christs righteousness imputed; by which

we

we are couered and shew not. not from the *Act of God.* knowledge, as if he did not see and know this sin, but from the stroke of Gods iustice, according to the Apostle, *There is no condemnation to them that are in Christ Iesus.* Rom. 8. 1.

Having therefore now shewed the falsitie of this Doctrine, namely, to auouch that *God cannot see sin in his children, being iustified*; that in his *omniscience* he cannot see or know their finnes; that he saw sinne in *Dauid*, but cannot now in his children, for *Dauid* was vnder *Tutors* and *Gouernors*; that he saw sinne in *Peter*, but cannot now in his children, for Christ had not then actually suffered; or that *in and by Iustification*, God cannot any way see the finnes of his children: In which manner he hath now of late held it, namely, since the censure of imprisonment giuen against him for his former positions, & that vpon his owne mouth who maintained them, and that without admitting any distinction, but yet taken in this latter sense, it is most false and palpable: For it is as much as if one should say, that in and by remission of sinne God cannot see sinne, or that the imputation of Christs righteousness destroyes the act of Gods knowledge: which is not onely grossely absurd, but wicked and blasphemous. But it seemes this man had rather winde into any way, then into the way of truth.

Having (I say) shewed the falsitie of this Doctrine, I come now to shew the great inconuenience of this Doctrine, how pernicious and blasphemous it is; where leaving this grosse error of restraining the efficacie of Iustification, to the actuall suffering of Christ, by which, with the *Romanists*, hee sends the Fathers, that died before the *Passion of Christ*, vnto some *Limbo*; I come onely to this Position of his, That God cannot any way see the finnes of his children, being iustified, or in and by Iustification; which is still as bad as the former.

Obserue we therefore, if this be true, that God cannot see the sins of his children: then follow these inconueniences; they need not repent for sinne; they need not aske

forgiueneſſe of ſin; they need not make any conſcience of ſin; briefly, that *Chriſt* is not the *Meſſias*; that there is no Diuine power at all.

For prooſe of the three former points, I reaſon thus:

If God be the only Iudge that muſt accuſe vs, or excuſe vs, and yet he ſeeth not our ſins; then it followes, we need not repent for ſin, aſke forgiueneſſe of ſin, or make conſcience of our wayes; for we need neuer feare a blinde or an ignorant Iudge.

But God is the only Iudge that muſt accuſe vs, or excuſe vs, and he ſeeth not our ſins (for by Iuſtification they are ſo couered, he cannot any way ſee them.) Therefore it plainly followes, we need not repent for ſin, wee need not aſke forgiueneſſe of ſin, &c. What a gate is this to libertie? what an open way to hell?

For the fourth point, I reaſon thus:

He that teacheth things ſuperfluous and erroneous, cannot be the *Meſſias*.

But by this Aſſertion, Chriſt hath taught things ſuperfluous and erroneous, (for Chriſt hath taught to aſke forgiueneſſe of ſins, which, if God ſee not ſin, muſt needs bee ſuperfluous and erroneous; for I need neuer aſke one forgiueneſſe for that which he cannot ſee or know) it therefore followes by this aſſertion, that Chriſt cannot be the *Meſſias*. A blaſphemie, worthe to bee hated in the mouth of the moſt incredulous Iew.

For the fifth point, I reaſon thus.

If there be nothing *omniſcient*, then there can be nothing *God*: for that which is *God*, muſt be perfect, which cannot be, where there is nothing *omniſcient*.

But by this aſſertion there is nothing *omniſcient*, for there is nothing that can ſee or know our ſins, being *iuſtified*, or in Iuſtification.

It therefore followes by this pernitiouſ aſſertion, there is no diuine power at all. What pernitiouſ doctrine is this? What a deuouring of religion? How odious to true Chriſtian

lian eares? But let the Saints of God daily renew their repentances; let them humbly intreat forgiveness of their sins, let them labour to make true conscience of their wayes, let Christ be our most blessed *Messias*, let God be *Iehoua*, an omnipotent, omniscient, eternall Essence, existing of himselfe, and by himselfe for euer, and let this *Antagonist* and his factious adherents shake, and tremble, so much as once to dare to breath forth any more such fearefull blaspheming speeches, so offensiue to Christian eares, so iniurious to Religion, so opposite to heauen, so agreeable to hell.

Oh but wil these fellows say, This was yet a comfortable doctrine, and it exalts Iustification.

I answer, it is a most uncomfortable doctrine, and destroys Iustification; which may be thus proued:

If Christs righteousness be only auailable to the penitent, and none can repent without the speciall helpe of God: then it followes, that since God seeth not these sins, they cannot repent; and so Christs righteousness can doe them no good.

But I inferre, Christs righteousness is only auailable to the penitent, witnesse *Matth. 11. 28. 5. 21.* and none can repent without Gods speciall helpe, witnesse *Ier. 17. 14.* and *31. 18. Lament.*

It therefore followes, that since God sees not the sins of his children, hee cannot cause them to repent for them: for hee cannot cause them to repent for that which hee knowes not, and so consequently, Christs righteousness can doe them no good.

Is this now a comfortable doctrine? doth this exalt Iustification? Oh away with this hell-bred impietie, as a wracke to the soule, as a Ruine to Christs inestimable benefits.

Thus hauing manifested, that the sinnes of the Elect are manifest in the sight of God, notwithstanding their Iustification, the manner how he may be said to see them, or

not to see *the*, and what is meant by that phrase of speech, *of seeing*: thirdly, the objections usually enforced against these positions, being answered: and lastly, the inconueniences and impietie of the contrary doctrine being expressed; it resteth plaine, that *all things*, euen the finnes of the elect, notwithstanding Iustification, are *naked and patent vnto his eies, concerning whom wee speake*: which I am sure is the infallible conclusion of euery good Christian, howsoever Hypocrites and Counterfets will still stumble at it. Wherefore esteeming it as a matter impossible to satisfie them, as being like vnto the beast *Albane*, carrying alwaies their gall in their eare, turning all into bitternesse, that sorts not with their factious humors: I come last of all to reflect vpon this present occasion. Ye see the scope of my text; *All things are naked and open vnto his eies, concerning whom wee speake*. Oh then, what should this imprint within the soule of euery of vs, but a most serious care of all our courses, how wee carrie our selues in our seuerall places: for God is an eie-witnesse of them, he beholds vs; *all things are naked and open vnto him*. Are we then Superiours, to whom the execution of iustice appertaines? Let these know, they ought to haue *quadruplicem qualitatem*; a foure-fold qualitie; *sapientiam, animositatem, pietatem, castitatem*; wisdom, contrage, pietie, and chastitie.

First, *wisdome*, diligently to search out the truth, and dispell from it the clouds of falshood. This was *Iob's* practise: *I did diligently (saith he) search out the cause that I knew not*. Yea, this God himselfe doth example vnto vs; to whose eares though the crie of the finnes of *Sodome* was multiplied and increased, yet the Lord saies *he will goe downe to see whether they haue done altogether according to that crie, or no*: thereby to signifie, that men of publike place, they ought not to be rash and headie in their actions but with great wisdom and deliberation to search and sift out the truth, especially in the more weightie causes.

Superiours
ought to haue
a foure-fold
qualitie,

*Iob 29.16.
Gen. 18.21.*

ses. For (as *Gregorius* speaks) *Mais* *minutim* *cre-* *Gregor. Moral.*
denda sunt, cum audiuntur, & citius punienda, cum veraci-
ter cognoscuntur; The greater crimes, they are somewhat
 slowly to be beleened when they are heard; but when once they
 are knowne to be true, then ought they speedily and duly to be
 punished. But (as *Holcot* speaks) *Facilitas credulitatis per-* *Holcot Super*
uersum facit dare iudicium; Too much facilitie of beleefe *Sapient.*
 makes men to giue a peruerse and sinister sentence. This was
Putiphars fault, which brought great extremitie vpon in- *Gen. 39. 19.*
 nocent *Ioseph*. Wherefore *Salomon* ranks this sort of men *Prou. 14. 15.*
 amongst the number of fooles, as being altogether unfit
 for place of Iustice.

Wherefore we see, that first of all, as one principall qua-
 litie, that men of publike place may walke vprightly in
 the sight of God, they must haue wisdom, diligently to
 seeke out the truth, that so the innocent may be freed, and
 the nocent may be punished. For there is no greater shew
 of ruine, or a declining estate, then when truth lies hid-
 den, and falshood flourisheth; when (as *Antisthenes* was *Eras. Apot.*
 wont to say) *Boni a malis nil differunt;* the good doe nothing
 differ from the euill; or (as *Salomon* speaks) when the wic- *Prou. 17. 15.*
 ked are iustified, and the righteous condemned, both which are
 an abomination to the Lord. All which must needs bee,
 where there is not true wisdom in the Magistrate, dili-
 gently to enquire and discusse the cause. Who but a wise
Daniel could haue sifted out that secret hidden treacherie
 of those wicked Elders, so cunningly conspiring against
Susanna? Who but a prudent *Salomon* could haue disco- *1. King. 3. 25.*
 uered that private practise of that pernicious woman,
 1. King. 3. 25. Wherefore the holy Ghost, to shew the
 great necessitie of this vertue, in this sort of men aboue
 others, doth specially inuite these vnto it aboue all o-
 thers: *Bee wise, O yee Kinges; bee learned, yee that are*
Judges of the earth. *Salomon* knew this so necessarie for
 men of publike place, that hee makes it his only request
 vnto God, 1. King. 3. 9. So that first of all wee see, these
 must

must haue *sapientiam*, wisdom to seeke and search out the truth.

Exod. 18. 21.

Ios. 1. 6. 7.

Iob 29. 35. 16:
17.

Papinianus.

Secondly, they must haue *animositatem*, boldnesse and courage to patronize and defend the truth, that so the greatnesse of any person may not quell the course of Iustice. Wherefore *Iethro*, when he aduised *Moses* to chuse of the people *such as might be rulers ouer the rest*, hee describes vnto him what manner of men they ought to bee, and sets downe this in the first ranke, that *they must bee men of courage*. Yea, this was Gods voice to *Iosua*, and he iterates it twice together; as if he should say, If thou faile in this point, thou wilt neuer rule well, thou wilt neuer discharge thy place faithfully: the mightie will preuaile, the poore will be oppressed, and true course of Iustice will soone be subuerted. This *Iob* knew right well, and therefore he became *animosus*; bold, and full of courage; an eye to the blinde, feet to the lame, a father to the poore, breaking the iames of the vnrighteous man, and plucking the prey out of his teeth. Yea, *Papinianus* was so absolute herein, so void of respect of persons, that he choserather to die, then to excuse the parricide of *Antonius Bassianus* the Emperour. Thus, that they may walke sincerely before God, as to whom all their courses are still naked and open, they must haue *animositatem*, boldnesse and courage, to defend the truth.

Psal. 101. 6. 8.

Ios. 1. 8.

Thirdly, they must haue *pietatem*, hearts inflamed with a zeale of Gods glorie, that so they may be industrious to beat downe sinne, to beat downe transgression, and to nourish all vertue and godlinesse. This was *Dauids* affection; The zeale of God had euene eaten him vp: therefore he concludes, that his eyes shall be vnto the faithfull, that they may dwell with him; but betimes hee will destroy the wicked, betimes he will cut them off from the Citie of the Lord. Yea the necessitie of this vertue God himselve doth signifie, whilest he tels *Iosua*, that hee must not let the booke of the Law depart out of his mouth, but hee must meditate thereon

day and night. As if he should say; Pietie, a religious affection, is so necessarie for men of publike imploiment, that haue to doe in matter of Iustice, to decide causes, and reforme abuses, that without this, they will faile in their duties, they will soone be seduced. Therefore, that this may be imprinted in them, let not the booke of the Law depart from them, but let them meditate thereon day and night. And thus wee see, they must haue *pietatem*, hearts inflamed with a desire of Gods glorie: for all things are naked and patent to his eyes, concerning whom we speake.

Lastly, they must haue *castitatem*, chastitie, and that in a fourefold manner; *in oculis, in auribus, in manibus, in actionibus*; in their eyes, in their eares, in their hands, in their actions. In their eyes, that they be not allured by the sight of any inticing obiects; for (as Moses speakes) Gifts doe blinde the eyes of the wise, and peruert the words of the righteous. *Exod. 23. 8.* Againe, in their eares, that they be not seduced by any indulgent flatteries, nor preiudiced by any prioritie of complaint: for (as Seneca speakes) *utrique parti actiones daret, daret tempus, non semel audiret: magis enim veritas elucet, quò sapius ad manum venit*; Hee ought to giue vnto both parties their action, and to grant them time, to heare more then once: for the ofiner truth commeth to hand (to be scanned) the more the light thereof appeareth. Therefore it is said of Alexander the Great, that in matters of complaint he would alwaies stop one of his eares, as reseruing that for the absent partie. Againe, they must haue *chastitatem* in their hands, that so they become no passage for corrupt rewards. Wherefore, amongst the Thebanes, a Iudge was pictured blindfold, and without hands, to signifie that he should neither bee led by partiall affection in iudgement, or yet corrupted with rewards: yea the Athenians were so carefull hereof, that they had a Law, that causes should be handled *ἀνεωχόμενοι καὶ ἀποχωροῦντες*, without proemes and prefaces, to stirre vp affection.

A Iudge how
pictured a-
mongst the
Thebanes.

Againe, *Chastitas* in their actions, that they be of good

Amb. *Supr. Psal.*

and vpright conuersation; for as *Ambrose* speaketh vpon the *Psalme*, and as it is expressed in the third *Canon*, and seuenth question, *Iudicet ille de alterius errore, qui non habet, quod in se ipso condemnet: Iudicet ille qui non agit eadem, quae in alio putauerit punienda, ne cum de alio indicat, in se ferat sententiam*; Let him iudge of the fault of another, which hath not, that he may condemne in him selfe: let him iudge, which doth not the same things, which he thinks fit to be punished in another, lest whilst he iudge of another, hee pronounce sentence of himselfe. This was *Iudab* his fault, hee thought *Thamar* worthy of punishment, but forgate his owne offence: yea, we may see, this was *Dauids* case; he was speedie to giue sentence against *Nathans* oppressing rich man, that tooke away the one and only *Lambe* of his *Neighbour*; but, alas, he neuer remembred *Nathans* application, *Thou art the man*.

Gen. 38. 24.

2 Sam. 12. 5.

Thus we see, that men of this ranck, they must haue also chastitie in their actions; they must not nourish, and maintayne that in themselves, which they condemne in others.

Finally, they must be free from foure things, *ab amicitia & inimicitia, ab auaritia, ab negligentia, & ab ira*; From amittie, and enmittie, from conetonsnesse, from negligence, and from wrath.

Gregor.

Iudgement
three waies
especially per-
uerterd.

Eras. *Apoth.*

First, from amittie and enmittie; for a Iudge, as hee is a Iudge, ought neither to haue Friend, nor Foe; for in iudgement, a friend must be forgotten, and a foe must not be remembred. For, as *Gregorie* speaketh, *Three waies especially iudgement is peruerterd; Amore, Affectione, Offensione; by feare, affection, and offence*; By feare, when wee are afraid to giue a right and an equall sentence, because of the greatnesse of some opposite person: By affection, when by reason of friendship we are carried into a respect of fauour, and indulgence of a cause: this was *Themistocles* fault, who did plainely pronounce, *Nunquam ei selle incederim, &c.* I would neuer sit vpon that seat (saith he) from whence my friends should receiue no more benefit by me, then strangers:

strangers: but, saies Tullie, *Si omnia facienda sunt qua amici volunt, non amicitia tales, sed coniurationes putande sunt;* If all things are to be done, which our friends may labour vs vnto, such are not to be esteemed friendship, but much rather dangerous conspiracies. Againe; By offence, iudgement is peruered, when we are drawne into a preiudice, and distaste of the cause, because of hatred against the person; Therefore, saith Ambrose, *Iudicet ille, qui ad pronuncian-* Ambros. sup. Psal.
dum, nullo odio, nulla offensione, nulla lenitate ducatur; Let him iudge, which is drawne to pronounce (his sentence) by no hatred, by no offence, by no lightnes or priuate respect: Therefore hee concludes, *Bonus Iudex, nil ex arbitrio suo facit:* Ambros. ibid.
and so proceedes, *A good Iudge doth nothing according to his owne pleasure, nor of the proprietie of a domestick will, but according to Law and Iustice;* hee doth not indulge his owne proper will, he brings nothing prepared or premeditated with him from his home, but as hee heares, so iudgeth; he is neuer contrarie to the Lawes; he examines the merits of the cause; he doth not change it, by extenuating or aggravating. Thus saith Ambrose. If then a Iudge ought to bring nothing from home with him, prepared or premeditated, much lesse at home to giue rules or orders, especially without hearing the contrarie part: thus we see, he must be free *ab amicitia, & inimicitia;* From amitie, and enmitie.

Againe, he must be free *ab auaritia;* from couetousnesse: Auarice. for this is a cloude that darkens the minde, corrupts the conscience, and makes a man seeke to build vp himselfe, and to burie Truth, and Iustice. Salomon tells vs, that men of publike place, they must loue Iustice: but those which are greedy of gaine, saies Holcot, they are not *amatores,* sed *mercatores Iustitia:* Not louers, but sellers of Iustice, affecting it no otherwise, then Iudas affected Christ, only to set him to sale; or as Felix desired to speake with Paul, only in hope of reward. We may see it set downe, Canon. 11. quæst. 1. that *qui rectè indicat, & præmiū remuneratōis expectat, fraudem in Deum perpetrat:* Hee which

iudgeth rightly, and yet expecteth a reward of remuneration, (that is, some bribe for his iustice) he doth wrong vnto God; for, he is in the place of God, and therefore, as God, should willingly and freely execute iustice, and maintaine truth: wherefore, if a Magistrate doth iustice, *that which is right*, yet, if he doe it not *iuste*; In a right manner, freely in loue to iustice, without any hope of reward, he is culpable and corrupt in the sight of God. Now (saith Gregorie) *Si ita est, quod Iudex propter munera iustitiam faciens damnatur, &c.* If the case be so, that a Iudge doing iustice (but not in a right manner) but for rewards and profit, be condemned (in the sight of God) what (saith he) shall become of that Iudge which iudgeth *unjustly* for rewards? Surely, against these the Lord by his Prophet *Esay*, denounceih an open woe, *Woe vnto them, which iustifie the wicked for a reward, and take away the righteousness of the righteous from him.* Thus we see, men of this nature, they must be free *ab auaritia*, from conetousnesse, as from a fretting canker, that destroies and eates vp all course of iustice.

Thirdly, he must be free *ab negligentia*, he must not be remisse and carelesse in his place; but must be willing to admit all complaints, to take knowledge of all causes and agriuances. This was the fault of *Sauls* gouernement, that the oppressed could not haue iustice, which made many, that were agriued, to flock in recourse vnto *Danid*. We may see, 2. *Sam.* 15. that *Abisalom* did not more insinuate himselfe into the hearts, and affect ons of the people, then in a remorsefull affabilitie, to heare the complaints and grieuances of the wronged and distressed. In foraine Histories, *Philip King* of *Macedon* was killed by *Pansanias*, because he reiected his suit, to haue iustice against *Attalus*, that had wronged him, and after laughed him to scorne: Yea, we may reade, that *Demetrius* of *Macedon* did much alienate the hearts of the people, because hee neglected their complaints, and would cast their Bills of supplication, from the bridge of *Axium*, into the Riuer: Wherefore, those

Gregor.

Esa. 5. 23.

*Abisalom*s In-
nuation.

Philip King of
Macedon.

Demetrius.

those to whom place of iustice belongs, they must not be remisse and negligent, but watchfull and diligent, that so suites grow not aged and gray-headed in their Courts, as if men were building the walls of Ierico, to lay the foundation in the eldest sonne, and to set up the gates (that is, to finish it) in the yongest sonne; or, as if they were entred *Dædalus* Labyrinth, a place so full of windings, and turnings, that without a clew of threed, and some speciall meanes of friends, and money, they should neuer get out againe.

Iosua. 6. 26.

Dædalus.

Lastly, he must bee free *ab ira*, from wrath, and impatience; for as one speakes, *Inter passiones malas quæ in Iudice esse possunt, ira est una de peioribus*: Amongst the euill passions that may be in a Iudge, wrath is one of the worst.

Holcot. sup. lib. Sap.

For, as *Cato* well obserued, *Impedit ira animum, ne possit cernere verum*: Anger, it hinders the vnderstanding, that it cannot discern the Truth: therefore, saith *Salomon*, Anger doth rest in the bosom of fooles, and therefore must needs be vnfit for place of Iustice; yea, saith *Seneca*, *Excogitat crimina, cum nullum inueniat*: It doth deuise & inuent faultes, when (otherwise rightly) it can finde none: and, this euill (saith he) it hath alwaies with it, it will not be gouerned, but will fall out with the very truth it selfe, if it shall doe any thing against it will or liking. For (saith he) *Ira est sui impotens*: Wrath hath no power of it selfe, forgetfull of comelines, vnmindfull of alliance, pertinacious in it purpose, exclusive of counsell, stirred up with vaine and light causes, unable to consider of right and truth, &c. Finally, he concludes, It is a vice against nature: for (saith hee) *homine quid mitius est dum in recto animi habitu est*? What is more mild and gentle than a man, whilst he is in the right habit of minde? but what is more cruell then wrath? what is more louing then a man to his friend? but what more sauage then a man angrie, and stirred up with wrath? man is begotten for a mutuall helpe, but wrath bends all to destruction, &c. how farre vnfit then is this for the place of iustice? Yea, so dangerous is wrath,

Lib. de Ira ad Nouatum.

Wrath is a vice against nature that is created nature.

Iam. I. 19.

that *S. James* doth exhort all men, though of private place, to abandon it: *Let every man* (saith he) *be swift to heare, but slow to speake, slow to wrath; for the wrath of man doth not accomplish the righteousnesse of God.* Thus we see, that men of publike place, to whom the execution of iustice belongeth, they must necessarily haue a foure-fold qualitie, *wisdom, boldnesse, pietie, and chastitie*; they must necessarily be free from foure things, from *amitie, and enmitie, from Auarice, from Negligence, from Wrath, and impatience*, and the reason of all this is cleare; for *all things are naked and open to his eyes concerning whom we speake.*

Againe, are wee Pastors, to whom the preaching of the word is committed? we see the scope of the Text, wee cannot be hid; *all things are naked and open to his eyes of whom we speake.* Know we then, that these for the fit discharge of their place, and vpright walking in the sight of God, they ought to haue a foure-fold qualitie, they should bee *Luminosi, Operosi, Animosi, Gratosi; Full of light, full of labour, full of courage, full of compassion.*

Iam. I. 17.

First, *full of light*, and that in respect of life, and in respect of doctrine: in respect of life, that they bee of a holy conuersation, *καθαροὶ ὡς αἱ ἁγίοι, pure and undefiled*, according to Gods owne voice, *Be yee cleane, which beare the vessels of the Lord, holy in life, holy in conuersation.* It is said of the weights and measures of the Temple, that they were of a double quantitie in respect of other; thereby signifying, that they which are dedicated to holy seruices, they ought to bee farre more weightie, that is, farre more speciall, and farre more particular, in life and conuersation, then other: yea, God doth challenge this of these in a speciall manner, *Leuit. 21. 6. They shall be holy unto their God, and not pollute the name of their God; as if hee should say: they aboue all other: and to signifie this, hee giues command to Aaron, That none that had any blemish, should come neare to offer his sacrifices.*

Leuit. 21. 22.

Thus first they must be *luminosi, full of light*, in respect
of

of life: secondly, they must be full of light, in respect of doctrine, such as breake the bread of life sincerely, such as send forth wholesome food, that may nourish the soule, and make it strong in the waies of God. Both these, life and doctrine, the Apostle giueth in speciall charge to Timothy: Take heed (saith he) vnto thy selfe, and vnto thy doctrine; first, vnto himselfe, and that in respect of himselfe, and in respect of others: in respect of himselfe, lest by any blemish of conuersation he should become infamous and contemptible: againe, in respect of others, lest by his euill example hee should induce others to commit sinne and wickednesse. This our Sauour signified, when hee said, *If the light which is in thee be darknesse, how great is that darknesse?* Great, for it makes a man odious and infamous; great, for it imboldens others to walke in the same steps of impietie. Therefore saith the Apostle to Timothy, to prevent both these, *Take heed to thy selfe*, in respect of thy selfe, in respect of others; and not alone this, but *Take heede also* (saith hee) *vnto thy doctrine*, that is, that it should not be according to his owne fancie, to build vp his owne affections, but true and sincere, according to the analogie of faith, to build vp the glorie of God. Thus wee see, we must first of all be cautious, that wee be *luminosi, full of light*, a light vnto our selues, a light vnto others, holy in life, wholesome in doctrine; not *tenebrosi, full of darknesse*, darke vnto our selues, darke vnto others, vitious in life, erroneous in doctrine. Wee must take heed wee be *ἀναιμίτοι, pure without pollution*, not *καίμαστοι, foule and full of contagion*: wee must take heed we be *lucerna ardentes & lucentes, burning and shining candles*, carefull of our selues, regardfull of others, pure of life, sound in doctrine; but not *lucerna fetentes, loathsome and filthy smuffes*, hurtfull to our selues, offensive to others, dishonourable to God: For indeed both these, holy life, and pure doctrine, they ought alwaies to con-
curre, to make a man compleat and fit for that holy function.

1.Tim.4.16.

Mat.6.23.

Sotto Maior su-
per Timoth.

Naxian. orat. in
laudem Basil.
Mag.

Origen Com.
super Rom.

Ezek. 33. 7.

2. Tim. 4. 1. 2.

1. Cor. 9. 16.

tion. For (as Sotto Maior speakes) *Tunc Pastor ministerium suum ad vnguem implet, & officio suo rite fungitur, si non solum vite probitate, sed etiam laude doctrina poleat; Then men of this ranke doe perfectly fulfill their ministerie, and rightly execute their place, if they be not onely eminent in probitie and goodnesse of life, but also in soundnesse of doctrine.* Therefore Nazianzene makes no doubt to auouch, that they that exceed in one of these, but yet are defectiue and void of the other, whether it be probitie of life, or soundnesse of doctrine, are as men imperfect and deformed. Yea Origen concludes, these are *præcipua partes Pastoris*; the chiefe parts of a Pastor; and therefore must either be linckt together, or else there must needs be an imperfect incompleat subiect, vnfit for the Altar of God. Thus first they must be *luminosi*; full of light; secondly, they must be *operosi*; full of labour; painfull and watchfull ouer their flockes. This is Gods owne voice: *Sonne of man, I haue made thee a watchman vnto the house of Israel; thou shalt therefore heare the word at my mouth, and admonish them from me. When I shall say vnto the wicked, Oh wicked man, thou shalt die the death; if thou doest not speake and admonish the wicked of his waies, that wicked man shall die for his iniquitie, but his blood will I require at thy hand.* Therefore Paul doth lay a serious charge hereof to Timothie: *I charge thee before God, and the Lord Iesus Christ, which shall iudge the quicke and dead, at his appearing, and in his Kingdome, preach the word, be instant in season and out of season. Thus they must be operosi, not otiosi; they must be labourers, not loiterers, like to many in these our times, that can be content to spend much time, & yet not once visit their flocke, not once breake vnto them the bread of life; plentiful in charge, but most penurious in discharge. Oh (saith the Apostle) necessitie is laid vpon mee, and woe vnto mee, if I preach not the Gospell.* But these seeme to conclude, there is no necessitie thereof, there is no woe to them, if they preach not the Gospell. Yea (saith the same Apostle to his

his flocke) I long to see you, that I may bestow some spirituall truth vpon you. But these seeme rather to say to their flockes, Oh, wee long to see you, that we may receiue some temporall benefit from you. So that the miserable defect hereof may giue iust cause, not onely to say with *Basil*, *Perijt granitas à Sacerdotibus*; The decent and grane carriage, which ought to be in these, is much defectiue; but with *Bernard*, *Perijt pietas à Sacerdotibus*; The zealous and religious care, which ought to be in these, is strangely decayed. From whence it comes to passe, that their poore sheepe lie scattered abroad, like *Sauls* souldiers, vpon the mountaines of *Gilboa*, without a Guide to leade them, without a Captain to defend them, without a Watchman to keepe them, naked and open to the fierce *Philistins*. Alas! our Saujour tels vs, that when the Watchmen Mat. 13. did but sleepe a while, presently the enuious man comes and sows tares in their field. But what will he then doe, where there is nothing but sleeping? where there is no care, but euen a continued absence? What a heape of tares will hee sow in that field? what sects? what schismes? what prophanenesse? what a world of wickednesse? Here the Wolfe may enter, and make his cell and his habitation: there he sees is none to resist him. Therefore saith *Athanasius*, *Pastorum absentia lupo innadendi occasionem praestat*; The absence of Pastors giues Atham. in Apolog. ad Const. Imp. pag. 315. fit oportunitie for the denouring Wolfe to enter. Alas, when the Apostle *Paul* was forced to be absent from the Churches of *Corinth* and *Galathia*, because of planting and confirming the word in other places, presently there ariseth great detriment & inconuenience by this absence: false teachers creepe in, sects & diuisions are raised, libertie is entertained, grounds of faith impugned, and euen (as it were) another Gospell receiued, and all this from a small space of absence. Oh then how vrgently necessarie is the watchfull presence of the Pastor? how great dammage doth arise of the contrarie? *Aulus Gellius* tels vs, it was not lawfull for the Tribune of the people to be absent from the Citie of *Rome*, scarce by the space of one whole day. How much more then vnfit and vnlawfull for the Pastor of the people, to be absent from his charge carelesly at his pleasure? Alas, who shall binde vp the sores

of that people? who shall heale the wounds of their conscience? who shall releue their hungrie and distressed soules? who shall there suppress the wiles of Satan? who shall there keepe out the deuouring Wolfe? shall the mercenarie? shall the hireling? Alas, Christ himselfe tels vs the contrarie; *An hireling*, & he which is not the shepheard, neither the sheepe are his own, *seeth the Wolfe comming, and he leaueth the sheepe, and fleeth, and the Wolfe catcheth them, and scattereth the sheepe.* Yea, the very Poet can tell vs, the hireling cares not for the sheepe.

10. 10. 12.

3. eclog. quæ
Paremon
incri.

Hic alienus ones pastor bis mulget in hora:

Et succus pecoris, & lac subducitur agnis:

The hireling milkes the sheepe in euery houre twice;

He starues the lambes, and from the sheepe he takes the iuice.

Ier. in Com.

super Esa.

For (as Hierome speakes) *Non ob dilectionem Domini, sed ob mercedem cuncta faciunt; These doe all they doe, not for the love of God, but merely for reward.* Therefore he concludes, *Qui*

Ier. ibid.

alienis oculis, &c. They which use the eies and the hands, that is, the labours of others, in this behalfe, that they in the meane time may indulge themselves with pleasures and delights, they (saith he) both destroy themselves and their flockes. We may reade of a certain Roman, who being demanded, how it came to passe that he himselfe was so fat, and his horse alwaies so leane; why (saith hee) I looke to mine owne diet my selfe, I prouide for that, but I trust my Slaue with my Horse. The saying is, *The eye of the Master makes a fatte Horse.* Plinie sayth, *Maiores in agro oculum Domini fertilissimum esse*

Plin. l. 8. c. 6

dixerunt: our fathers were wont to say, that the most fruitful thing in the field is the eye of the Master. But howsoeuer, I answer for the most part, Where the Pastor is painfull and watchfull amongst his Flocke, there the people be in best plight, there is most obedience to God, and practise of good life and conuersation; but where hee is idle and carelesse, absent and regardlesse, there, for the most part, is all manner of libertie, neyther feare of God nor respect of man. These great inconueniencies the Apostle knew right well: therefore he giues a great charge to the Elders of Ephesus, that they become most vigilant and watchfull ouer their Flocks: *Take heed unto your selues and to all the Flockes.*

A. 2. 20. 28

whereof the Holy Ghost hath made you overseers, to feed the Church of God which hee hath purchased with his owne blood. The Apostle Peter knew this so necessarie, and the defect hereof so dangerous, that hee doth intreat a vigilant care with great earnestnesse. I beseech you (sayth he) feed the Flocke of God, which dependeth upon you, saving for it, not by constraint, but willingly, not for filthy lucre, but of a readie mind. Therefore woe to them that by their violence, hardnesse of heart, and pernicious courses, doe enforce their Pastor to bee absent, euen as the Chorazites and Capernites by their wickednesse did driue away Christ Iesus from them. And thus we see, that men of this rank they must be *operosi*, not *otiosi*, labourers, not loyterers, Pastores, not raptores, feeders, not destroyers, not such as seek to build vp themselves, but the glory of God.

Syrin Na:
Ichhideth
Demeschi-
cha, the
Church of
Messiah.

Mat. II

Thirdly, they must be *animosi*, bold and full of courage, fit for Eliab to tell Ahab, that he is the troubler of Israel; fit for Nathan to tell David, that hee is the guiltie person; fit for Iohn Baptist to tell Herod, of his Herodias, of his most indulgent sinne: For alas, it is a pitifull thing, when men of this ranke become *miluo similes*, like the silly Kite, *Paltos interimere*, but *Gallinas praterire*: to seise upon the lesse and meaner sort, that is, to reprove these, but to passe by the greater, and to take no knowledge of them. But Gods voyce is otherwise, Crie aloud (saith he) and spare not, lift vp thy voyce like a Trumpet, to tell the people of their sinnes; and the house of Iacob of their transgressions. Yea, this is Gods owne charge to Ieremie: Be not affraid of their faces, lest I destroy thee before thee. Yea, it is Gods encouragement vnto Ezechiel, Sonne of man, I send thee to a rebellious Nation, but feare them not, nor bee affraid of their words, although Rebels and Thornes be with thee, and thou remainest with Scorpions. Nay this dutie God enioynes him, vpon a speciall penaltie: Oh sonne of man, I haue made thee a Watchman vnto the house of Israel, therefore thou shalt heare the word at my mouth, & admonish them from me. When I shall say vnto the wicked, Oh wicked man, thou shalt die the death; If thou dost not speake and admonish the wicked of his way, that wicked man shall die for his iniquitie, but his blood will I require at thy hands. Here then is the penaltie; eyther they must reprove sinne in all, or else they make it

1. Ki. 18. 18

2. Sam. 12. 7

Mark. 6. 18

Esay 58

Ier. 1. 17.

Ezech. 2. 3. 6

Ezech. 33. 7

Four
waies we
make the
sins of o-
thers to
be ours.
Seneca.

their sinne, and God will require it at their hands. And indeed foure manner of wayes may we make the sinnes of others to become ours, *connivendo, consensiendo, consulendo, defendendo*; by *connivencie*, by *consent*, by *counselling*; by *patronizing* and *defending* thi. For as Seneca speaks, *Vitia serpsunt in vicinos & cuncti nocent*; sinnes are like to plague sores, they breath forth an infectious steam unto the by-standers. First therefore, by *connivencie*, wee make the sins of others to become ours; for as one speaks, *Qui tolerat aliena peccata, cum tollere potest, sua facit*; He that tolerates the sinnes of others, when he may redresse and take them away; makes them his owne. This was olde Eli his fault: hee did too much winke at the sinnes of his sonnes, which brought an endlesse iudgement vpon him and his house for ever: this was that which made the Apostle so sharply rebuke the *Corinthians* for their *connivencie* towards the incestuous person; thereby signifying, that by this they sought to be partakers of this sin, and to bring a iudgement vpon their owne heads. Therefore, first by *connivency* wee may make the sinnes of others to become ours.

Secondly, *consensiendo*, by *consent*, wee may make the sins of others to be ours, and that three manner of wayes; by deed; *Psal. 50. 18.* as *Psalme* the 50. 18. *When thou seest a Theefe, thou consentest with him, and art partaker with the Adulterer*; or else by word, *Ioh. 2. Epist. 10. verse.* as *Iohn* doth witnesse in his second Epistle and the 10. verse, *or by a suppressed consent*, for there is *consensus silentij*; a consent of silence, when by our silence we suffer our brother to commit sinne, and doe not reprove him; which is contrary to that which God enioynes, *Leuit. 19. 17.* *Thou shalt plainly rebuke thy Neighbour, and not suffer him to sinne*: And the reason hereof is cleare, for as, *Malum consilium ducit in peccatum*, so *malum silentium relinquit in peccato*: As euill counsell leades a man into sin, so euill silence leaues a man in sin; so that by consent wee may make the sinnes of others to become ours.

Thirdly, *consulendo*, by *counselling* and *advising* vnto euill, we become partakers of that euill. So was *Dauid* guiltie of the death of *Uriah*, because he did counsell and aduise that he should be placed in the forefront of the battaile, and that the rest of their companie should recule back from him, that so he might be smitten and die. So was *Achitophel* guiltie of

aduise and counsel him therein, that so he might accomplish and bring his trecherie to passe. Such were those false Prophets, who advised the people *false and euill thinges, the de-
ceits of their owne heart*, that so the name of God might bee forgotten. Thus by *counselling* and *advising* vnto euill, wee may make the finnes of others to become ours. Ier. 23. 26

Fourthly, *defendendo*, by *patronizing* and defending the finnes of others, we make them ours; so was *Corah* and his complices gultie of the finnes of the people, because they defended & maintained them that they were righteous and holy enough. And therefore this iniquitie we may see branded with a double curse, the one of God, *Esay 5. 20. Wo vnto them that speake good of euill*; the other of man, *He that saith to the wicked, Thou art righteous enough, him will the people curse, and the multitude abhorre*. Num. 16. 3

Therefore both these doth God put into an equal ballance to iustifie the wicked, and to condemne the righteous. Prouerbs 17. 15

Thus by *conuincencie*, by consent, by *counselling*, by *patronizing* the finnes of others, wee may become partakers of these finnes. Now this is the voyce of Heauen, that they that be partakers of finnes, shalbe partakers of plagues: and this most rightly; for as *Augustine* speaks, *lure vitam amaram cum his sentiunt, quibus peccatis amari esse noluerant*; they doe most iustly suffer bitter affliction with others, who would not be bitter vnto the in their sins. This the Apostle *Paul* knew right well, therefore he exhorts *Timothie* to be carefull of his dutie, *Those that sinne, rebuke openly* (sayth he) *be not thou partaker of other mens finnes, but keepe thy selfe pure*: therefore *Bernard* wel considering this, makes this his conclusion, *Mihi tacere non liceat, cui ex officio incumbit peccantes arguere*: I must by no meanes be silent, to whom of dutie it belongs to reprove sinne & transgression. And thus we see, that men of this place they must be *animosi*, bold and full of courage, sparing sinne in none, rebuking sin in all; and we see the reason hereof is cleare, our courses cannot bee hid, for all things are naked and open vnto his eyes concerning whom we speake. Renel. 14

Lastly, these men of this ranck, they must be *Gratioli*, full of compassion, like *Barnabas*, sonnes of consolation. Aug. de Ciuit. Dei.

And last of all, giue me leaue a litle to reflect vpon the *Lai-*

sie, & amongst these, especially vpon the Gardians of Parishes,
who of all seeme least to think of my Text, that all things are
naked & open, that nothing is hid from his eyes concerning whom
we speake: but much rather seem oft to deale, as if there were
no diuine power at all: They haue taken oath, that they will
vse all diligence for the reformation of sinne, for the beating
downe of transgression: but alas, what doe they? why, euen
burie all in forgetfulnesse, nay, so intolerable wicked are
some of these, especially in Rurall places, that they become
not Reformers, but Deformers, none so dissolute and prophane,
none so forward to ebriety and vicious courses, none so back-
ward in frequenting the assemblies of the Church, holy and re-
ligious exercises. But will you know the greatnesse of your
wickednesse? surely, you betray the name of God, you abinre
all comfort to your soules, you destroy your brethren, and draw
fearefull iudgements vpon your selues. First, you betray the
name of God, for that is giuen vnto you as a precious Trea-
sure, which you ought to preferue, with all care, with al feare,
with all reuerence. This donation, we may see in Deuteronomie,
where hee permits man to sweare by his name, but first, hee
doth promise two things, that is, that we must feare him, and
serue him; as if he should say, I giue you my name, but how?
not to vse at your pleasure, but to regard it as a most precious
Jewell, as a great treasure, not to be vsed, but with great feare
and reuerence: therefore when God by the Prophet Ieremie
would call his people from their sinnes, and transgressions, he
giues them this in speciall charge; that they should sweare,
Iehouah lieth in Truth, in Iudgement, and in Iustice: as if he
should say, I haue committed my name vnto you, but you
haue abused it, and euen trampled it vnder your feet, by rea-
son whereof I haue stretched forth my hand against you:
but now I inioyne you to take more speciall care of this my
greatest treasure, and neuer to dare to sweare by it more, but
in Truth, in Iudgement, and in Iustice: therefore these rash,
dissolute, and carelesse swearers, they betray the glorious name
of God. Secondly, they abinre all comfort to their soules: for
what haue they sworne? how haue they obliged and bound
themselves, that as they looke for any comfort from God,
and his heauenly promises, reuealed in his Word, that they

will truly discharge their duties, *reforming sinne, informing against sinne?* what doe they then by the neglect hereof, but *abjure all helpe of God, all comfort to their soules?* Thirdly, they *destroy their Brethren;* for by obscuring their impieties, they nourish them in sinne, they encourage them in wickednesse, and make their hearts stiffe & Rubborne against repentance. Lastly, they draw *fearfull iudgements against themselves;* *Iudgements,* in respect of their own wickednesse; *Iudgements,* in respect of the sinnes of others: First, in respect of their owne wickednesse, that they dare by base Periurie so vilifie the name of God. Now this is the voice of God, he will not hold them guiltlesse that take his name in vaine, yea, this is a sinne grievously displeasing vnto him. We may reade in *Leuiticus*, that God would haue no punishment inflicted vpon the *Blasphemer, but death it selfe:* But Periurie is a high degree of *blasphemie*, let those then that dare incur that wickednesse, see what iudgmēt they draw down against themselves: againe, they procure *iudgments* in respect of the sins of others, making them their sins, by their conniueance: now this is the voice of heauen, that *they that are partakers of sins, shall be partakers of plagues.* In a word, *Periurie* was euer so odious, and that amongst the heathen, that (as *Cicero* speaks) *Qui semel se peierauit, ei credi postea non oportet;* He that had once periured himselfe, was neuer more to be beleued. We may reade of *Mercurie*, that taking away certain cattle of anothers, he was seen of one only Rustick; & therefore he came vnto him, and told him, that if he would cōceale it, he would giue him som part of that prey: wherupon the Rustick bound himselfe by oath, that he would not discouer it. But *Mercurie* doubting his integritie, transformed himselfe into another habit, and came and inquired for those cattle, as if he had bene the owner of them, and promised the Rusticke a greater reward then before, if he would tell him where they were. Whereupon the Rusticke, greedie of the reward, vtterly past by his oath, and shewed *Mercurie* where the cattle were: wherupon it is said, that *Mercurie* seeing his perfidiousnesse, turned him into a flint-stone. Vpon which wee may well moralize, that men that haue once periured themselves, they are turned into a flint-stone, that is, most hard-of-heart, insensible of any

Leu. 24. 14.

Cicero pro Rabirio.

Marcus
Marcellus
Regulus.

goodnesse, and most readie to any mischiefe. Secondly, that men committing this wickednesse, are worthy to have some great & greuous punishment inflicted vpon them. Briefly, how sacred an oath was amongst the very Heathen, may plainly appeare from *Marcus Marcellus*; who being taken Captiue, and they that had taken him Captiue, being willing to haue their Captiues (which the *Romans* had taken) to be deliuered them, and so to enfranchise those which they had taken of the *Romans*, thought fit to send *Marcus Marcellus*, one of these Captiues, to the *Romans*, to know their minde herein, taking an oath of him for his returne. *Marcus Marcellus* came to *Rome*, signified it to the Senate, with whom although he might haue preuailed, yet considering it would be a dammage vnto the *Romans*, would not haue them to grant it. And whereas now hee was in *Rome*, and might haue staid if he would, and knowing (if hee did returne) he should vndergoe a most miserable death; yet considering with himselfe, that he had taken oath to returne, did rather chuse to expose himselfe into the hands of his enemies, to die a miserable death, then to breake his oath, and so periure himselfe. Behold then here, how sacred an oath was amongst the very Heathen. What shall wee then say to Christians, who haue the word of God, expressly to binde them to the reuerence hereof, and yet make no regard thereof! Oh, void of question, the very Heathen must needs rise vp in iudgement against them. Finally, to conclude, be wee Superiours or Inferiours, be we Magistrates, Pastors, or Laity, men of more priuate nature, let vs all be most cautious, to walke warily & sincerely in our places, to promote Gods glorie, to propagate his truth, to build vp the kingdome of Christ, to beat downe the kingdome of Satan: for this is cleare; *All things are naked and patent vnto his eyes, concerning whom we speake*. The which faithfull dutie the heauenly Father imprint within euery of our soules, for his sonnes sake, Christ Iesus. To which Father and Sonne, with their most holy Spirit, be ascribed all power, all glorie, all maiestie, all dominion, all praise and thankgiuing, from this time for euermore. Amen.

FINIS.

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